

SPIRITUAL LETTERS

From

BABA JAIMAL SINGH JI MAHARAJ

1896 - 1903

RADHA SOAMI SATSANG BEAS

Punjab, India

Spiritual letters are translations in English of excerpts from some of the letters written by one Master to another who is being lovingly chiselled and fashioned by the former for the mantle of Mastership. Thus they were addressed by Baba Jaimal Singh Ji Maharaj—Saint of the highest order—to His dearly beloved disciple Baba Sawan Singh Ji Maharaj, who was then in service during His early discipleship between the years 1896-1903. Baba Ji was chief disciple of Swami Shiv Dyal Singh Ji of Agra, affectionately known as Swami Ji and was directed by Him to go and spread in the Punjab the teachings of Surat-Shabd Yoga—the joining of the soul with the Divine Melody reverberating at the Third Eye centre in all human beings irrespective of caste, creed, colour and country. This is the Ancient Wisdom which saints of all ages and climes have come to unfold and which wisdom has also come to be known as the Audible Life-Stream, the Voice of God, the Holy Ghost, the Word, the Logos, the Nam, the Kun, the Sarosha, the Tao, the Music of the Spheres. It is this wisdom our soul must contact before it can enter the Lord's mansion. It was on the shoulders of such a disciple so fondly and lovingly groomed that the mantle of Mastership fell after Baba Ji had left this mortal world in 1903.

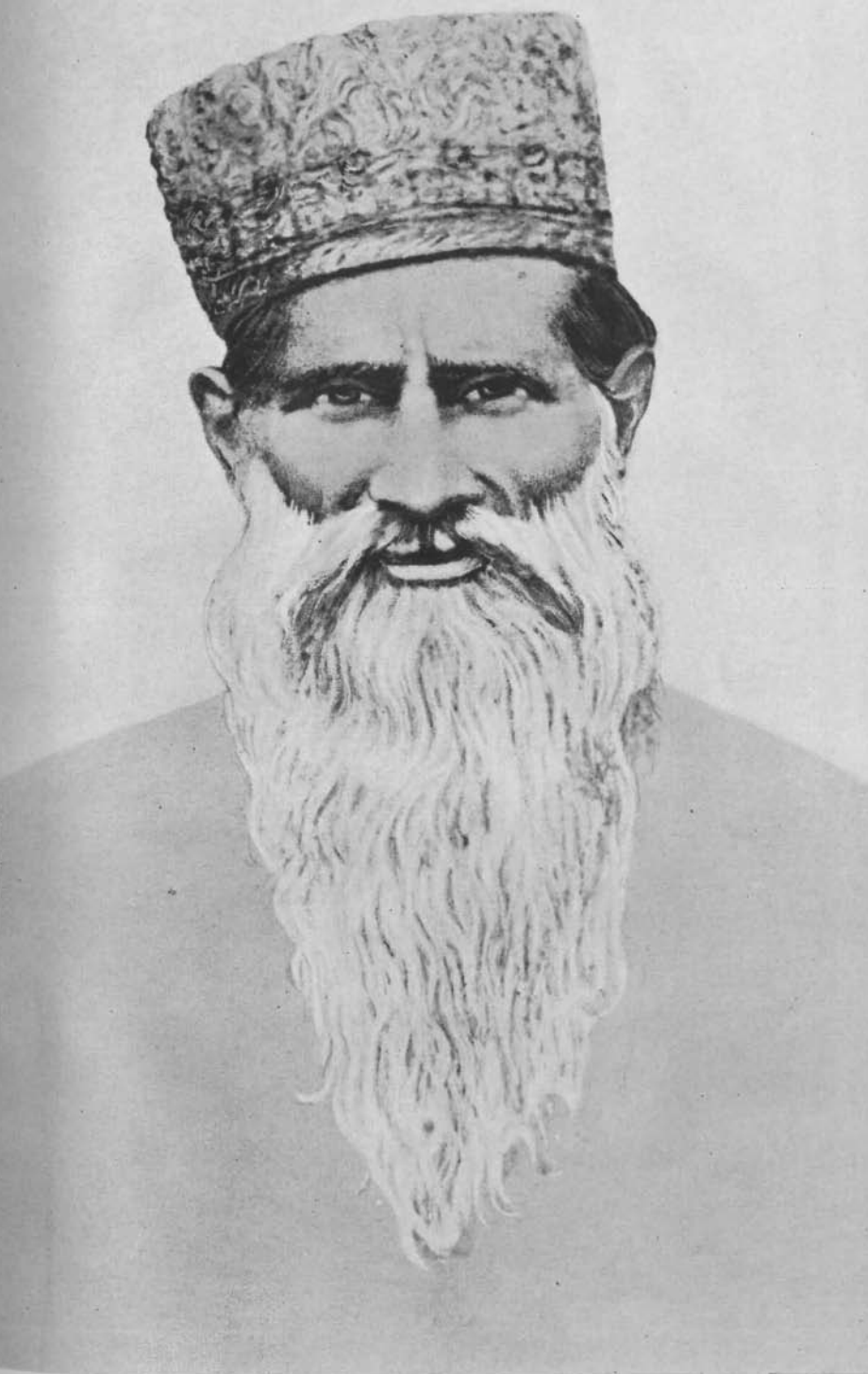
In these letters Baba Ji Maharaj speaks with an authority which can only come from having crossed all barriers and having completely identified Himself with the Ultimate Power which is Eternal. The language in the original Punjabi, in which these letters were written, is simple as a child's yet enriched with spiritual wisdom and understanding. His infinite love for and faith in His Master and His boundless grace are indeed amazing and find repeated expression in these writings.

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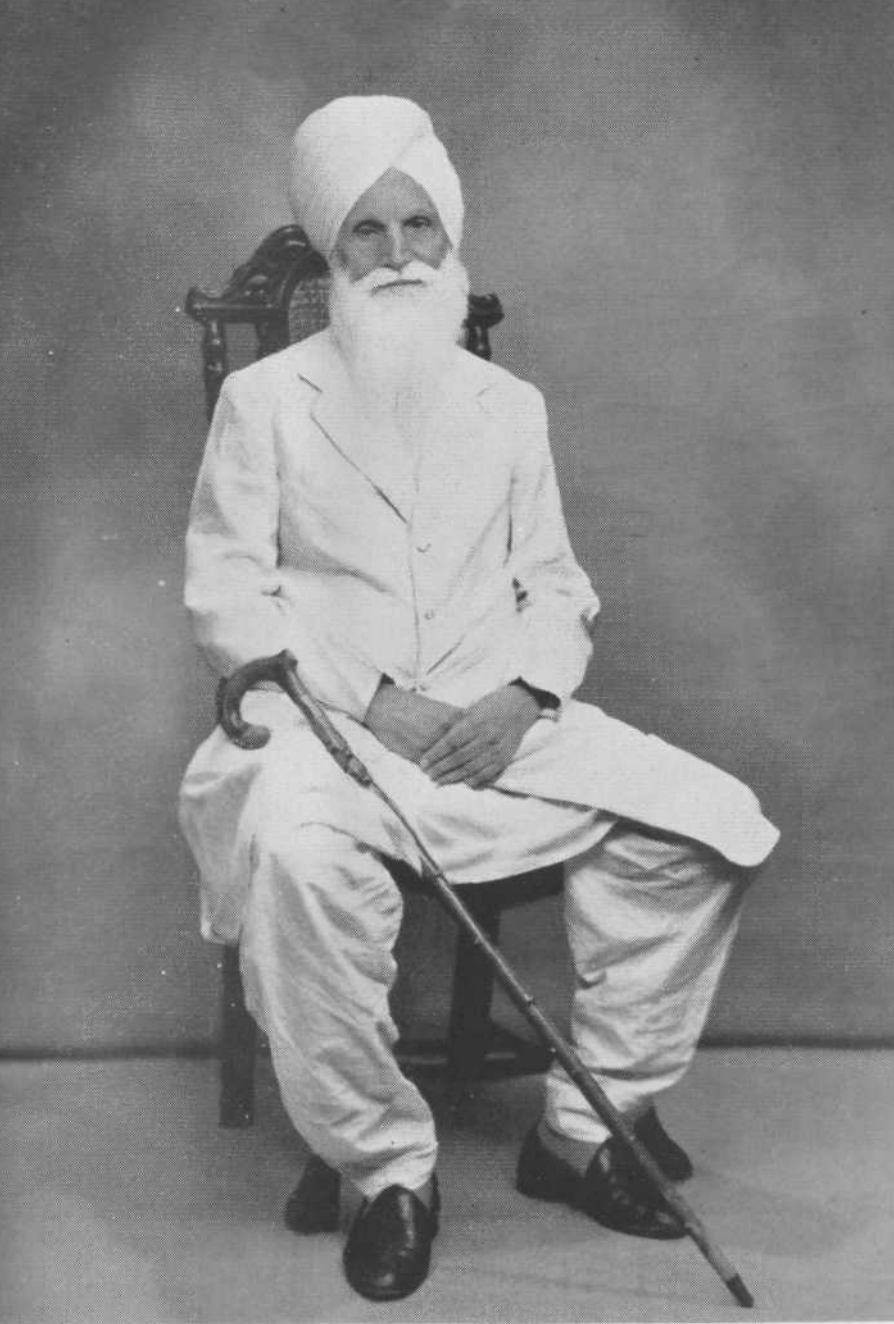
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The letters are verily a gold mine of esoteric wealth which is rarely to be found elsewhere. They contain advice and guidance not only on matters spiritual but also mundane. They also meet every situation that a neophyte is likely to face during his journey on the path. They are saturated with boundless love and it is this leaven of love that serves as unfailing cementing bond between the Master and the disciple and ultimately transforms the latter into God. All commands, all suggestions are direct and unhesitating. Remarkable is the way, He moulds the life of Hazur Sawan Singh Ji Maharaj and lifts Him to that spiritual eminence from where He was later to redeem tens of thousands of human souls not only in India but the world over. Time after time, it is repeated for emphasis that all ego, self or I-ness, which is the only barrier between the human soul and the Creator, should be totally annihilated and the doer should consider himself merely as an agent of the Supreme Father in everything that he does.

These letters, although very intimate and personal, deserve to be studied very carefully by every follower and true seeker of the Sant Mat principles. It is not mere speculative philosophy but pure spirituality in the simplest of language.



HUZUR SWAMI JI MAHARAJ



MAHARAJ BABA SAWAN SINGH JI

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FOREWORD

IT WAS EARLY IN 1948 when Huzur Maharaj Ji called me to His sick-bed and handed me a silk lined jewel chest.

Before parting with it, Maharaj Ji pressed it against His bosom and then, with His eyes moistened with two big pearl-like drops, kissed it with devotion and humility, for it contained the letters which His dearly beloved Satguru had written to Him from time to time. I was told that this had been the rarest and most precious gift in His possession, which was being passed on to my care as an heirloom.

I little realized at that time how precious the gift was and what a fund of esoteric knowledge on Sant Mat it contained. As I went through the letters in later years, however, I was deeply impressed with their profundity and practical character, and felt that this great gift must be shared by as many Satsangi brothers and sisters as possible, not only in our country but also abroad. Most of the letters were written in Punjabi but, with the effort and zeal of Professor Jagmohan Lai and Miss Louise Hilger, now appear in English translation, extracts of which are in this book. These extracts are not chronologically arranged, as in a number of cases either the letters bear no dates or the dates are not legible.

As is well known, Baba Ji Himself went to the Murree Hills to seek our Great Master who was to carry on His Mission, and initiated Him there on the 15th day of October, 1894. The period between His Initiation and the assumption of duties and

responsibilities at the Dera is, almost in its entirety, covered by these letters. A Great Soul was being groomed for the highest Spiritual achievement by another Great Soul.

The letters were primarily meant for Maharaj Ji. Though we cannot generalize on all matters, we can profit by them in many ways. Some may think there is a lot of repetition in the letters, but it should be remembered that the sole object of the Saints in life is to bring us in contact with the Audible Life Stream i.e. Shabd; therefore they take advantage of every situation and opportunity to press home this all important point.

I shall be very happy if these letters enable the readers to grasp the basic teachings of Sant Mat and help them *to* mould their lives after this pattern.

DERA BABA JAIMAL SINGH,
BEAS (Distt. Amritsar),
PUNJAB, INDIA.

CHARAN SINGH

PREFACE

This book consists of excerpts from letters written by Sant Satguru Baba Jaimal Singh Ji Maharaj, the Founder of the Radha Soami Colony at Beas, to Huzur Maharaj Baba Sawan Singh Ji, Successor to Baba Ji and the main Architect responsible for not only the development of this place in bricks and mortar, but also for the spread of Sant Mat far and wide, including Europe, America, Canada and South Africa, so that by the time He left this world the number of His followers had reached over two hundred thousand.

The excerpts cover the period from 1896 to 1903, and contain an abundance of Spiritual matter which, though directed apparently for the benefit of one soul, is of considerable importance to all who desire Spiritual benefit.

In view of the importance of these letters it was decided by Maharaj Charan Singh Ji, the present Sat Guru at Beas, to compile and print them in book form. We are deeply grateful to Him for permitting this personal treasure to be made available to all seekers and followers of the Path.

Professor Jagmohan Lai, an old Satsangi of Huzur Maharaj Baba Sawan Singh Ji, rendered Baba Ji's letters from the Punjabi and Urdu into English, and Miss Louise Hilger of the U.S.A., another devoted Satsangi of the Great Master, transcribed them and spent hours of ceaseless and loving toil in compiling, typing and classifying the entire book. We are thankful to both of them for their labour of love.

Since the excerpts are from translations, all words or sentences not actually in the original text have been added in parenthesis, in order to make the meaning clear in English.

Needless to add that without the constant guidance, encouragement and inspiration of Maharaj Charan Singh Ji, it would not have been possible to achieve this great task. In fact, it was He Himself who, after carefully going through the letters several times, made the selection personally.

RADHASOAMI SATSANG BEAS,
PUNJAB, INDIA, July, 1958

R. D. AHLUWALIA
Secretary

PREFACE TO THE SECOND EDITION

The popular demand for this book, in this country as well as abroad, has necessitated the publication of its second edition for the benefit of Satsangis and Seekers. The letters contain an abundance of information and instructions for spiritual guidance.

The book has been thoroughly revised and enlarged. The subject matter of most of these letters has been put in proper shape with the kind assistance of Miss Louise Hilger of Chicago, U.S.A. We are extremely grateful to her for her painstaking efforts.

A few more letters of interest, written by Baba Ji Maharaj to Huzur Maharaj Sawan Singh Ji and other Satsangis, as well as those written by Swami Ji's younger brother (Seth Partap Singh Ji, also affectionately referred to as Chacha Ji) to Baba Ji and to Huzur Maharaj Sawan Singh Ji have also been included. Besides, a recorded version of certain incidents in Baba Ji Maharaj's life has been added. These incidents were also often narrated in Satsang by Huzur Maharaj Sawan Singh Ji. They took place during the first three years of Baba Ji's discipleship, while He was in military service and His unit was stationed in Agra. This will indicate the guidance which a disciple—possessing complete faith in and unbounded love for the Master, as He did—receives from His Satguru.

These papers were recently found by Maharaj Charan Singh Ji among the old records and letters given to Him by Huzur Maharaj Sawan Singh Ji. In view of these new findings, additional information has

been released and included in some of the letters, parts of which were already in the previous edition. All these letters and old records, it may be added, are the personal possession and property of Maharaj Charan Singh Ji, and He has kindly permitted the Society to print some of them in this book. We are arranging for its copyright, and all rights are reserved by us.

We humbly express our undying appreciation of the magnanimity of the present Master, without whose grace and kindness this Precious Treasure could not have been shared by all of us.

The letters from Baba Ji Maharaj were written with His own Sacred Hands, and we have added photographed copies of two of these original letters to this book, to enable the reader to derive inspiration from such a rare Gift.

The reader will notice that a number of letters from Chacha Ji Maharaj (Seth Partap Singh Ji) have been added. He had considerable interest in the spiritual activities of the Dera and had great love and regard for Baba Ji Maharaj. They were on the most cordial terms and this affinity and affection continued even with Huzur Maharaj Sawan Singh Ji, after the death of Baba Ji. Also, after the death of Chacha Ji Maharaj, the love and regard of his son, Seth Sudarshan Singh, for Huzur Maharaj Sawan Singh Ji was equally expressed by him as will be apparent from some of his letters which have been included in this edition.

For the convenience of the reader and in order to provide ready reference to many technical terms, words, etc., we have added a Glossary at the end of this book.

We have also recently printed the letters from Baba Ji Maharaj, in their original Punjabi language, in Punjabi, Hindi and Urdu scripts.

It may be added that, while every effort has been made to translate the letters of Baba Ji Maharaj into English as precisely as possible, it is, however, impossible to convey the sweetness of the original language and the superb style of the Master mind behind it. The fault is entirely ours and we crave the indulgence of the reader.

R.D. AHLUWALIA,
Secretary.

RADHA SOAMI SATSANG BEAS,
BEAS (Punjab) INDIA.
July, 1960.

PREFACE TO THE THIRD EDITION

The book "Spiritual Gems" was first printed in 1958 and its second edition, revised and enlarged, appeared in 1960. Owing to persistent demand from Satsangis, this book has now been split into two parts, the one of letters from the Great Master Huzur Maharaj Baba Sawan Singh Ji, to seekers and disciples during the period 1919-1948 which is now issued under the original title "Spiritual Gems" and the other—the present one—containing letters which Baba Jaimal Singh Ji Maharaj addressed to His dearly beloved disciple, Baba Sawan Singh Ji Maharaj during the early stages of the latter's discipleship. The subject matter is, however, the same as in the two parts of the second edition.

The printing of the two parts separately has made the new books more convenient for handling besides adding to the durability of the binding.

The Spiritual Letters are full of esoteric wealth that is rarely to be found elsewhere and answer every query of the neophyte on the Path. They bring out vividly the mutual love and affection that exists between the Master on the one hand and the disciple who is being fondly groomed for the Mastership, on the other. Remarkable is the way. He moulds the life of Baba Sawan Singh Ji Maharaj and lifts Him to that spiritual eminence from where He was later to redeem tens of thousands of human souls not only in India but the world over.

K. L. KHANNA
Secretary

Radhasoami Satsang Beas,
BEAS, PUNJAB, INDIA,
May, 1967.

HISTORY OF BEAS SATSANG

Radha Swami Mat or Sant Mat, *i.e.* the Ideal or the teachings of the Saints was propounded in Agra in July 1861 by Swami Ji Maharaj Seth Shivdayal Singh Ji. Swami Ji was born on the 25th August 1818, meditated for 17 years in a secluded apartment of his house at a very young age and departed from this life on the 15th June 1878. His father's name was Seth Dilwali Singh Ji. He was married but had no issue and, immediately before His departure from this world, He appointed His wife, popularly known as Radha Ji, as His successor *vide* the Commandments issued by Him a few hours before His death, which are detailed below:—

LAST COMMANDMENTS OF SWAMI JI MAHARAJ

The words that Swami Ji Maharaj uttered with His own sacred tongue on the last day before He went in forever, for the guidance of Sadhus, Satsangis and Satsangans (male and female followers). Date, 15th June, 1878 A.D., corresponding to Asarh, Badi Parwa, Sambat 1935, Saturday, early morning.

1. Swami Ji Maharaj called Chandarsen, a Satsangi who used to come from village Kursande every full moon day for the darshan of Swami Ji Maharaj, to come near, and said: "Sit down, look intently and let this form dwell in your mind, for you will not have Darshan on the next full moon day. Your bhakti is complete.

2. At 8 'clock in the morning Swami Ji Maharaj said: "Now I am preparing to leave." After that

Maharaj took his surat up and drew up all the consciousness; only the whites of the eyes were visible, and the body began to tremble. After fifteen minutes He brought His surat down and then said: "The Mauj is now changed. There is yet some time." Then Lala Seth Partap Singh (Chacha Ji) asked: "When is the Mauj?" On which He replied: "Some-time this afternoon."

3. Then Sadhu Bhara Singh and Satsangis began making offerings and performing obeisance. Thereupon Lala Jagan Nath Khatri, a neighbour, said: "Let the Dhyān (attention) of Maharaj be fixed inwards; this is not the time for such offerings." Then Swami Ji Maharaj turned to him and said: "To be able to send the surat up whenever you like (at will) and to bring it down whenever you like, this is called Dhyān. As for me, I had already taken myself up last night and put the surat into the lap of SAT PURUSH, but have come down to say a few things to you people."

4. Then He said: "You know I was six years old when I applied myself to Parmarth; thus I have been able to perfect this Abhyas." And He gave this analogy in its support: "Tell an imperfect swimmer to swim when he is about to drown. He will not be able to swim but will sink. Whereas, if you throw one into the river, who has learned swimming from boyhood, he will not drown. As for the body, it is only a skin cover. In no case has it lasted. Lifelong Bhajan and Simran is only for this reason, that one should not forget at this time (at the time of death). Therefore, practise Nam in such a way that you do not forget It even while moving about and talking."

5. Then, turning to Rai Saligram and all Sadhus

and Satsangis, male and female, Swami Ji Maharaj said: "Look upon Radha Ji (Swami Ji's wife) as you look upon me, and consider Radha Ji and Chhoti Mata Ji as equal.

6. Then He told Radha Ji Maharaj (His wife) not to turn her back on Sibbo, Bukki and Vishno.

7. About Sanmukh Das He said that he was appointed the Mahant or the head of all the Sadhus, and explained: "Not that type of Mahanti (leadership) as is current in the world. That is, Sanmukh Das and Bimal Das are appointed officers over the Sadhus, and the arrangement for and the administration of the Sadhus will be their responsibility. They will stay in the Bagh (garden) and Partapa (Seth Partap Singh) will be the owner of the Bagh.

8. Then He said that persons with families (householders) should expect no devotion from the Sadhus.

9. Radhi Bibi then asked who would be appointed for them. Swami Ji replied: "Radha Ji for Grihasthis (householders) and Sanmukh Das for Sadhus."

10. Swami Ji Maharaj said that Grihasthi women (women living a family life) should not go to the Bagh to offer service or devotion to any Sadhu. They should all go to Radha Ji to have Darshan and to offer devotion." He then said: "It is I who have made the tiger and the goat drink from the same pool. It is not possible for anybody else to do it."

11. Then Bibi Bukki entreated that Swami Ji take her also along with Him. Whereupon He said: "Do not worry. I shall call you soon. Emphasize your attention on the Lotus Feet inside."

12. Then Lala Partap Singh requested that he

also be taken along, to which Swami Ji Maharaj replied: "I have still to take a lot of work from you. You will live in the Bagh, hold Satsang and make others hold Satsang."

13. Then Sudershan Singh (Swami Ji's nephew) asked: "Whom shall we ask, if there is anything to be asked (if there are any questions to be answered)." To this He replied: "If anyone wants to ask anything (wishes anything explained) he should ask Saligram."

14. Turning to Lala Partap Singh, He said: "My Mat (ideal or teachings) were of Sat Nam and Anami, whereas Radhaswami Mat was started by Saligram. Let this also go on. Satsang should continue and Satsang will flourish more than before."

15. Then He said: "No Satsangis, whether Grihasthi or Bhekh (Sadhu), should in any way feel perturbed. I am with every one of them and in future they will be looked after even more than before."

16. He continued: "No other Kami (effort) will be successful in Kaliyug. Dhyan or contemplation of the Sarup of the Satguru, Simran of Nam and contemplation of Nam will be successful."

17. Lala Partap Singh then requested that Shabd be opened. Swami Ji replied: "To hear the Dhun and to enjoy its bliss is equivalent to the opening of the Shabd."

18. Then Swami Ji Maharaj turned to Radha Ji and said: "I have practised both, Swarath and Parmarth. Therefore, follow the worldly rule also and let the Sadhus too follow their own customs."

19. Swami Ji Maharaj then moved out of the courtyard into the inner room and breathed His last at about 1-45 P.M.

Baba Jaimal Singh Ji Maharaj was one of the

foremost disciples of Swami Ji Maharaj. Whenever Baba Ji would get any time, He would spend it in the Satsang of Swami Ji Maharaj and His Darshan. In October 1877, when Baba Ji came on leave, Swami Ji Maharaj said to Him:

"This is our last meeting. Now I shall go away to Param Dham (Eternal Home), after completing my life's pilgrimage. I have made you my beloved and my own *rup* (self or form)." Bhai Chanda Singh then requested that Satsang be started in the Punjab. Swami Ji Maharaj replied: "This request has been accepted by Akal Purush, and this task has been allotted to Baba Jaimal Singh." Then Swami Ji Maharaj gave His own turban to Baba Ji as Prashad and ordered Him to go and preach Nam in the Punjab.

Bibi Rukko used to reside in Agra in the service of Mata Radha Ji. One day, sometime after Swami Ji Maharaj's death, Mata Ji asked Bibi Rukko to return to the Punjab. Bibi Rukko replied that she had no work there and she did not want to give up her Satsang and go to the Punjab. She further suggested that some Sadhu may be sent there, who should preach Swami Ji's Bachans (words or teachings). Mata Ji replied that for Satsang and the spreading of Nam in the Punjab, Swami Ji's orders had already been given.

Next morning Mata Ji asked Bibi Rukko to go to the railway station and receive the Satguru who had been appointed by Swami Ji Maharaj for the Punjab. "He is our beloved son, and Swami Ji Maharaj has to take both Swarath and Parmarth (worldly and spiritual) work from Him", Mata Ji further said.

When Baba Jaimal Singh Ji arrived, the elder

Mata Ji and the younger Mata Ji as well as Chacha Ji and Bibi Bukki gave Bibi Rukko some money and ordered her to accompany Baba Ji to the Punjab. Mata Ji said that His service was the service of Swami Ji Maharaj. Bibi Rukko entreated in the following words: "Mata Ji, this body is not capable of doing any service and the mind is not within my control, and wealth I do not possess. What can we jivas (mortals) do?" Mata Ji replied that she should consider the money given to her as Daya (Grace) and that Swami Ji would Himself get the work done in the best possible manner.

Then Mata Ji reminded Baba Ji that Swami Ji Maharaj had left orders for Him to spread Nam in the Punjab; so now, according to His orders, He should hold Satsang and give Nam. Thereafter, Baba Jaimal Singh Ji came and settled down on the banks of the River Beas, between the villages of Balsarai and Waraich, and started Satsang there.

Baba Jaimal Singh Ji was born in 1839 in a village called Ghoman in the district of Gurdaspur (Punjab). He had spiritual inclinations from His very childhood and moved from place to place for enlightenment. At the age of 17, He came to Agra, as advised by a Sadhu in Rishikesh, (Hardwar) and was initiated into the spiritual practice of Sant Mat by Swami Ji Maharaj. He joined the army in Agra in pursuance of the orders of His Master and retired from service on pension in 1889. This Colony, which is named after Him 'Dera Baba Jaimal Singh', was founded in 1891. It was a veritable piece of waste land and had a peaceful and quiet surrounding, situated on the banks of river Beas. It was a general belief that the place was haunted by evil spirits and therefore it had remained

uninhabited. The place has since grown into a flourishing Colony but still retains its serene and peaceful atmosphere. Baba Ji Maharaj did not marry and remained a bachelor throughout His life. He left His mortal body on the 29th December 1903. He was succeeded in this great task by Huzur Baba Sawan Singh Ji.

Huzur Baba Sawan Singh Ji Maharaj was born in 1858 in village MehmansinghWala, district Ludhiana (Punjab) and was initiated into Surat Shabd Abhyas on the 15th of October 1894. Maharaj Sawan Singh Ji was responsible for the development of the Colony and for the uplift of many a soul and proved Himself to be worthy of the words uttered by His Great Master about the work which was intended to be entrusted to Him.

Huzur Maharaj Ji initiated a large number of persons of all shades and walks of life and from all countries including Europe, America, South Africa, etc. He died on the 2nd of April 1948 and was succeeded by Sardar Bahadur Jagat Singh Ji, by His last registered Will executed on the 20th of March 1948, and witnessed, among others, by Dr. Pierre Schmidt, M.D. of Geneva (Switzerland). We, at the Dera and the entire Sangat of Huzur Maharaj Ji, can never forget the service of love rendered by Dr. Schmidt, who came all the way from Switzerland to administer medical help and Sewa to the Master at the cost of personal inconvenience and expense. He remained here till after His end.

Maharaj Jagat Singh Ji was a retired Vice Principal of the Government Agricultural College, Lyallpur. He led a wonderfully detached life with an intelligent and erudite mind. He died on the 23rd of October

1951 and was succeeded by the present Satguru Maharaj Charan Singh Ji in accordance with a registered Will dated 22-10-51 and witnessed, among others by Dr. Balwant Singh, F.R.C.S. (Retired Chief Medical Officer, Kashmir). Maharaj Charan Singh Ji is a law graduate and owns a modest agricultural farm at Sirsa in the district of Hissar (Punjab).

The Colony has been making rapid strides in its development towards spiritual and material progress. It has a provision for modern amenities of life for the convenience of the visitors as well as local residents. The overall control for the temporal activities of the Colony is under the management of a Society registered under the Society's Act XXI of 1860. It is named Radha Soami Satsang Beas and consists of a panel of members with the present Satguru Maharaj Charan Singh Ji as its Patron. The management vests in the Executive Committee consisting of three members.

The activities of the Society are directed primarily for the propagation of Parmarth and, for this purpose, the following observances are carried out daily by the residents as well as the visitors:—

- (1) Bhajan and Simran i.e. Meditation for 2½ hours at 3 A.M.
- (2) Recitation from Holy Scriptures and Venti Path i.e. congregational prayer between 8 and 9 A.M. according to season.
- (3) Satsang i.e. spiritual discourse by the Master or by another prominent Satsangi in the afternoon.
- (4) Meditation i.e. Bhajan and Simran for one hour in the evening before dinner, when all major activities at the shops, in the

community kitchen, movement of persons on the road and other work in private residences etc. are suspended.

- (5) The Sant Satguru meets people and grants interviews to Satsangis, seekers as well as visitors every morning with a view to come into personal contact and to advise them in their spiritual and temporal difficulties.
- (6) A free Library and Reading Room consisting of literature relating to religious and spiritual subjects has been provided in the Colony.
- (7) Dissemination of literature on Parmarth and Satsang activities is promoted by means of publications.
- (8) A free community kitchen provides food for visitors and such workers who wish to partake of it.
- (9) Arrangements are made for the accommodation, clothing and feeding etc. of old, blind or physically incapacitated and superannuated workers viz. Sadhus and Sewadars.
- (10) A free hospital is maintained at the expense of the Society for the benefit of the residents and visitors as well as the neighbouring villages.
- (11) The management is controlled by a number of departmental heads whose services are honorary.

The objects of the Society are given below:—

- 1- To diffuse knowledge useful for spiritual and

moral advancement according to the traditions and tenets of Radha Swami Faith as propounded by the Sant Sat Gurus of Radha Soami Colony (Dera Baba Jaimal Singh).

2. To provide and make arrangement for holding Satsangs (Religious discourses or sermons) and Bhandaras at the Colony and other places.

3. To run a Langar (Kitchen for providing free meals) and lodging for the Sadhus, Sewadars, Satsangis and others, and to look after their comfort and needs.

4. To arrange for the printing, publication and sale as well as dissemination of literature on Radha Swami Faith, in India and abroad.

5. To run a hospital or dispensary at the said Colony.

6. To run a library and reading-room in the Colony.

7. To look after, manage, expand and develop the Radha Soami Colony, Beas and Sat Sang Ghars as well as other properties belonging to the Society.

DERA BABA
JAIMAL SINGH BEAS,
District Amritsar,
(India).

MUNSHI RAM (RAI SAHIB),
Retired District & Sessions Judge
and
Chairman, Executive Committee,
"Radha Soami Satsang Beas."

STATISTICS

SWAMIJI MAHARAJ, Seth Shiv Dayal Singh Ji

Born—August 25, 1818 in Agra (U.P.).

Father—Seth Dilwali Singh Ji.

Mother—Mata Maha Maya Ji.

Wife—Mata Narain Devi Ji.

Meditated in a dark, back room in his house for seventeen years prior to holding public Satsang in January, 1861 (Basant Panchami Day). However, He held private Satsangs in His courtyard and also gave a few Initiations prior to this date.

Expired on the 15th day of June, 1878.

BABA JAIMAL SINGH JI MAHARAJ

Born—July, 1839 in Village Ghoman, Distt. Gurdaspur (Punjab).

Father—Sardar Jodh Singh Ji.

Mother—Mata Daya Kaur Ji.

Initiated by Swami Ji in 1856, at the age of 17.

Joined the 24th Sikh Regiment as a Sepoy, later in 1856.

Retired from Military Service, June 7, 1889, after over 32 years of active service.

Brothers—Dan Singh and Jeevan Singh.

Sisters—Bibi Tabo and Bibi Rajo,

Began initiating in July, 1884 (10th Sawan, Indian (BIKRAMI) year 1941).

Initiated a total of 2,343 souls.

First person initiated by him—Amar Singh of Jhelum (July, 1884).

Last person initiated by him—L. Mangat Rai of Lohari Village, Distt. Muzaffarnagar (U.P.) on December 26, 1903.

L. Mangat Rai was the first to serve as Secretary with Huzur Maharaj Sawan Singh Ji.

Baba Ji left this world on December 29, 1903.

HUZUR MAHARAJ SAWAN SINGH JI

Born—July 27, 1858 in Village Mehmansingh-walla, Distt. Ludhiana (Punjab).

Father—Sardar Kabul Singh Ji, who died when Huzur Maharaj Ji was still very young.

Mother—Mata Jivine Ji.

Grandfather—Sardar Sher Singh Ji.

Wife—Mata Kishan Kaur Ji.

Served in Military Works Services (now called Military Engineering Services) as a Sub-Divisional Officer for 28 years.

Retired on premature pension in 1911.

Initiated by Baba Ji on October 15, 1894, in Murree (now in Pakistan).

Was the 928th person to be initiated by Baba Ji Maharaj.

Huzur Maharaj Ji initiated a total of 125,375 souls.

First person to be initiated by him was Hira Singh of Miyyan Vind, Distt. Amritsar, on July 26, 1904.

Last person initiated personally by him was S.S. Padki of Bangalore on May 20, 1947; however, some applicants abroad were accepted by him and initiated by representatives at a later date.

Departed from this world on April 2, 1948.

STATISTICS

<i>Name of Structure</i>	<i>Date Completed</i>
1. Baba Ji's Room	1891
2. Durbar Hall or Satsang Ghar No. 1	September, 1898
3. Swami Sagar (the first well inside the Colony, still used for drinking water)	September, 1898
4. Small rooms in the Colony (now used as residential quarters for ladies)	September, 1900
5. Nam Ghar, Satsang Ghar No. 2 or Bhajan ghar	December, 1902
6. Satsang Ghar No. 3 (very commodious and spacious Hall)	1937
7. Hazur Maharaj Baba Sawan Singh Ji's Residence, which incorporates Baba Ji's Room	1923/1924
8. The "rooms" mentioned in Seth Partap Singh Ji's letters No. 1, 2 and 3, to Babu Sawan Singh Ji Maharaj, are the two rooms and veranda which were constructed in Soami Bagh at the request and expense of Baba Jaimal Singh Ji Maharaj and Huzur Maharaj Baba Sawan Singh Ji, for the use of the Beas Satsangis	1901

Below is a brief description of the persons frequently mentioned in Baba Ji's letters.

BACHINT SINGH

Eldest son of Huzur Maharaj Sawan Singh Ji. He passed away in February, 1952.

BASANT SINGH

Second son of Huzur Maharaj Sawan Singh Ji and was the first of the three sons to leave this world.

HARBANS SINGH

Youngest son of Huzur Maharaj Sawan Singh Ji. He was the father of Charan Singh Ji Maharaj, and left the mortal coil in 1956.

BABU GULAB SINGH

A devoted Satsangi of Baba Ji, was associated with Huzur Maharaj Sawan Singh Ji while in service, gave many an eloquent Satsang at the Dera and was the first chairman of our Society. He passed away in March, 1959.

BABU GUJJA SINGH

Is also a devoted Satsangi of Baba Ji and was a close associate of Maharaj Sawan Singh Ji. He is now leading a retired life on his farms near Sirsa.

MILKHI RAM

A devoted Satsangi from Village Mithapur, not far from Beas. He was the father of Bibi Ralli, who came to Huzur Maharaj Sawan Singh Ji when she

was still a child. She has remained in the Dera, serving all the Masters and is still serving the present Master.

BIBI RUKKO

A devoted Satsangi of Swami Ji Maharaj and was in charge of the entire administration at the Dera (Beas) during Baba Ji Maharaj's time and even afterwards. She passed away at the Dera in 1930.

INTRODUCTION

consisting of a copy of a letter written
by

HUZUR MAHARAJ SAWAN SINGH JI

Radha Swami is not the name of a religion. It is the name of the Creator of the universe, whom we also call Wahiguru or Akal Purush. Every Sat Guru has praised Swami. If in this world there is any highest region of spirituality, that is Swami. When a Saint has gained that region of Swami, He is called Param Sant. And there are numerous names of that Supreme Lord.

The sages who gained the region of Radha Swami lived in different nations and belonged to different religions, and have called Him by some name in their own language. Similarly, Guru Gobind Singh, in his book, 'Jap Sahib' had mentioned about twelve or fourteen hundred names for the Supreme Creator, which names are not found in any Veda or Shastra. In the same way other sages, in their own language, mention the names of the various internal spiritual stages. The sages of the Punjab or of India as a whole, named these regions in Sanskrit while those in Persia or Arabia used Persian or Arabic names for them.

In the same way Huzur Shiv Dayal Singh (Swami Ji), Param Sant of Agra, gave the name 'Swami' to the Supreme Creator and called the soul 'Radha'. Therefore, in His 'Sar Bachan'—Poetry —He has said that Radha was the name of the primal soul while Swami

was the name of the highest region and Sound Current, called Shabd. Therefore, Radha Swami and Surat Shabd indicate the same thing. Radha (soul), Swami (Creator), Surat (soul), Shabd or Sound Current (Creator)—mean that the soul is to merge with the Supreme Creator, just as a drop which joins the ocean becomes the ocean.

Sant Mat is common to all the sages of the world who attain the highest region. It is a natural science. It is complete in every human being, no matter to what country, tribe or religion he belongs. When the Supreme Creator is One, and the structure of human beings is the same everywhere, then how is it possible that there should be a different way for Hindus, a different way for Mohammedans and a still different way for Christians?

The sages who went to the highest region had the same ideal or goal and, although their writings were in different languages, yet they were not bound by any religion or creed. They come to the world under the orders of the Supreme Being and their mission is not to create a new religion. Their mission is only to release the prisoners (bound in the cycle of births and deaths) by means of Shabd or Sound Current, and take them to the highest region.

If we read their teachings with care, then we shall find that they are above all religions; that they liberate us from the shackles of religion and give us everlasting Bliss. There is no doubt that the teachings are explained in some language or other, in their books, but the real Path *on* which they take their disciples is beyond speech and writing. As is said by Guru Nanak in the Holy Granth, "It is seeing without eyes, hearing without ears, walking without feet, working

without hands and dying a living death after recognizing the Sound Current." This means that the Reality cannot be seen with these material eyes. It cannot be heard with these material ears. It cannot be explained with this physical tongue. It cannot be described.

The Word which gives Salvation is unwritten and unspoken. Or, in other words, it can be said that the Word or Sound Current is not contained in any holy scripture or any religion. The holy scriptures of every religion sing the praises of Nam or Sound Current and induce us to work on That, and they cite the advantage of Nam. And though there is a mention of Nam in them; yet the Nam itself is not in them. That Nam is within the human being. Says the Holy Granth: "Nam lives within the human body. It is the Immortal Creator. Nam is a Treasure and lives in the mind of Masters. Everything is contained within the human body. Those who seek outside are in error."

The teaching of the Masters aims to release the souls which have been imprisoned for innumerable ages and births, to free them from the shackles of religion and castes, to take them to Everlasting Bliss and to merge them back in their Source, the Supreme Being.

Now I speak about Swami Ji Maharaj: Swamiji Maharaj was born on 25th August, 1818, in Panni Lane, Agra City. His name was Shiv Dayal Singh and He belonged to a well-known family of Baikal Seth Kshatriyas which had migrated from Lahore to Delhi about two hundred years previously, and then had moved from Delhi to Agra. His father's name was Seth Dilwali Singh. His grandfather, Seth Malik

Chand, was a Diwan (judge or some high officer) of Dholpur State. Bani (Granth Sahib) was read in His family from the very beginning. All the family members used to recite some portion of Guru Granth Sahib each day with great love and devotion.

In His Satsangs, Swami Ji Maharaj used to read the poems of Guru Nanak, Kabir and other Masters, of which the most prominent was especially Guru Granth Sahib. As Agra and U.P. people could not understand Punjabi language—and it is no exaggeration to say that the language of Holy Granth is so difficult that even Punjabis cannot understand its mysteries—therefore, many prominent disciples of Swami Ji Maharaj, both men and women, humbly requested Him to explain His teachings in their own language and easy terms. The result was that about three years before leaving the world, He dictated the poems called "Sar Bachan", in which the mysteries of Sant Mat are explained in detail, in very easy language. Yet, it is not easy for anyone to understand fully either the Holy Granth or the writings of Swami Ji Maharaj until he is initiated in the secret of the five shabds.

The Great Master, Tulsi Sahib, had given up the kingdom of Poona and Sitara, shortly after the year 1800 and had taken up His residence in Hathras, near Agra. His writings are very powerful and well known, and clearly describe the internal regions as well as the way of gaining them. He often visited Swami Ji Maharaj at Agra and used to stay with Him, and both were on very affectionate terms with each other.

Although the disciples of Swami Ji Maharaj reached to thousands in number, yet three of them were most prominent. They were Rai Bahadur Saligram at

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Agra, Baba Garib Das of Delhi, and Maharaj Baba Jaimal Singh Ji in the Punjab.

Baba Ji Maharaj was born in 1839, in the Village of Ghoman. His father was named Sardar Jodh Singh and belonged to a Jat Sikh family. From His childhood, Baba Ji was fond of the society of holy men and used to read Vedant with a Vedantic holy man, Baba Khem Das, who lived in His village and with whom He also read the Holy Granth. When He read it with careful attention, He found that the Holy Granth mentioned again and again the words 'Nam' and 'Shabd', also 'Five Shabds'. He also concluded, from reading this scripture, that the Shabd was not a song capable of being sung or played but was the Essence of all Creation. He began to inquire from Baba Khem Das, but as the latter was a Vedantist, he was not acquainted with the secret of the Sound Current and he expressed his ignorance on the point.

Shortly afterwards, Baba Ji's father passed away and He began to roam about in search of sages. He would go to every place where He learned there was some sage and would question that sage about the five Sounds, but none could satisfy Him. His quest led Him to Lahore where there were many Mohammedan and Hindu sages, and still He could not find the answer for which He was searching.

Becoming desperate, He went to Nankana Sahib (where Guru Nanak was born and passed his childhood). While there, Bhai Mota Singh praised to Him one Baba Balak Singh of Hazro, Distt. Attock. When He talked with Baba Balak Singh Ji about the five Shabds—Baba Ram Singh Ji of Bheni Sahib (the founder of the Nam Dhari sect of Sikhs, who also believe in a living Guru) was also there, serving Baba

Balak Singh. As Baba Balak Singh was a sage of a very clean conscience, he told Baba Ji Maharaj that his method was to repeat the word, "Wahiguru", but that he was not acquainted with the secret of the five Sounds. Thereupon Baba Ram Singh Ji told Baba Jaimal Singh Maharaj not to return empty handed when He had found such a great sage as Baba Balak Singh. On hearing this, Baba Balak Singh said, "No, He is seeking a very high thing. Do not dissuade Him. Let Him go and search for His high ideal."

Baba Ji continued His search and on passing through Nowshara, Peshawar, reached a village in the district of Mardan. While there He met with a Garanthe (one who reads Granth) in a Dharamsala. This Garanthe was an abhyasi (one who performs spiritual practice). When Baba Ji talked with him, the latter said that his guru had revealed to him the secret of two Shabds and that he was working on them, but the remaining three he did not know. Thereupon Baba Ji was very happy. Due to previous failures He had begun to believe that the five Sounds might merely be a fancy of His brain, but now He had found that His idea was correct. He then left the Garanthe, saying that the Almighty Lord who had arranged to give the Garanthe the secret of two Sounds would also arrange to give Him the secret of five Sounds.

From there He was starting home via Beas when He met a group of sadhus going to Hardwar. He accompanied them to that place of pilgrimage, met many different mahatmas and stayed there for several months but could not find that for which He was searching. While there, He came to know that there was a very old sadhu living by himself in a solitary place in the forest, about fifteen miles away; that

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the sadhu never came to any habitation nor did he allow anyone to stay with him. He lived on whatever vegetation and fruit he could find in the forest.

Then Baba Ji went to him and found that he was a great devotee who was engaged in abhyas (spiritual practice) day and night, that he always remained standing and when he became tired he would use a piece of cloth to support himself. The two ends of the piece of cloth were supported by ropes, tied to the branch of a tree. When Baba Ji met him he threatened Him, asking Him why He came and telling Him that the place was haunted by tigers and bears, and they would devour Him. Baba Ji replied that if they did not eat the sadhu, why would they eat Him? On hearing this, the sadhu was pacified, began to talk in a better mood, and Baba Ji inquired from him about the five Shabds for which He was searching. The sadhu sighed and replied that Baba Ji was after the same thing which he was seeking and continued: "By doing 'abhyas' in this place I have acquired miraculous powers, yet I know there is no salvation without the five Sounds. And through my internal vision I have discovered that a great sage at Agra, who had been engaged in solitary 'abhyas' for the last seventeen or eighteen years, has emerged from His secret place to teach the world. You should go to Him. My legs have become very heavy because I have remained standing for years. I shall come there, but sometime after you."

Thereupon Baba Ji left the place and went straight to Agra, but in His haste He had forgotten to inquire from the sadhu the name of the lane or quarters in which the Saint was living. Therefore, He searched in many temples and other holy places at Agra but

found no man corresponding to the description given by the sadhu. At last He went to the Jumna to have a dip. When He was taking off His clothes and thinking what He should do next, where should He search, as good luck would have it, two disciples of Swami Ji Maharaj arrived there for bathing and began to talk about Swami Ji. Baba Ji at once came to them and inquired the address of the Mahatma about whom they were speaking. They gave Him the address of Panni Lane.

It was time for Swami Ji's afternoon Satsang, and Baba Ji reached the place when Swami Ji Maharaj was holding Satsang. Baba Ji bowed at His feet. Swami Ji inquired; "From where have you come?" Baba Ji replied: "From the Punjab". Thereupon Swami Ji Maharaj said: "He has arrived—my old friend!" Baba Ji was surprised because He had never seen Swami Ji before, so why was He saying that they had *met* before?

He passed a few days there, attending Satsang, and was satisfied that there could be no greater Master than Swami Ji. But then He hesitated, thinking that Swami Ji was a non-Sikh while He was a Sikh. On the fourth day it happened that all the people left the place after Satsang was finished, but Baba Ji and Swami Ji remained there. Swami Ji inquired of Baba Ji whether He had yet decided the question of Sikh and non-Sikh. Seeing the all-knowing characteristics of Swami Ji Maharaj, Baba Ji could not help having tears in His eyes. Then Swami Ji described Sant Mat to Him at length and said that it was not a question of Sikh and non-Sikh but that the philosophy of Sant Mat was quite beyond both. Swami Ji Maharaj then initiated Him. Baba Ji stayed for some time in Agra, and

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remained engaged in 'abhyas'.

One day Baba Ji was engaged in 'abhyas' in the garden of Swami Ji Maharaj, which was outside the City of Agra, when Swami Ji Maharaj arrived there; but as Baba Ji's attention was inside, He did not get up nor greet Him. Swami Ji, with his own power, brought down Baba Ji's attention and inquired: "Are you satisfied that what I have given you is the Path of Guru Nanak?" Baba Ji Maharaj replied that it was perfectly true and His soul went into high regions but there was some obstacle. Then Swami Ji said: "You have already done it in the previous birth, when you were with me. All this was already done by you." Then Baba Ji asked, "What is the proof of what you are saying?" And Swami Ji replied: "Well, if you want proof, then again take your attention in." On Baba Ji's doing so, Swami Ji Maharaj removed the obstruction which was in Baba Ji's way internally.

When Baba Ji's attention came out, He said to Swami Ji: "My life's work is finished; yet, let me know please, on which place of pilgrimage I should sit and engage in 'abhyas'?" Swami Ji replied: "In this world we should take up both, Swarath and Parmarth, and try to adapt ourselves to both. If one gives up Swarath or worldly work, then he would have to depend on others for a living and his 'abhyas' would suffer because of those who serve him or worship him, as people do when they see a sadhu who has renounced the world." Swami Ji advised: "You should take up some work in the world. One's spiritual progress depends upon living on one's own income."

The result was that Baba Ji joined the army, in the 24th Punjab Infantry, and remained at Agra for three years in military service. He would conscientiously

perform His military duties and attend the Satsang of Swami Ji. After that His regiment was transferred from one cantonment to another but He remained in service, and carried on His devotions.

He retired after serving for more than thirty-two years; but during all this period of service He was engaged in devotion. And, as He had taught Gurmukhi to the Commanding Officer and Major Sahib, they had great regard for Him.

Whenever He took a few days leave from His army unit, He would spend it in seclusion, engaged in devotion.

After retirement, as He was living in solitude, He made a small hut near the bank of the river Beas and was engaged in spiritual practice. This happened in 1891. From then on until His death He continued to live there and the Place is now called Dera* Baba Jaimal Singh. He left this world on the night of 28th-29th December, 1903.

*Dera means "colony".

INCIDENTS CONNECTED WITH THE LIFE OF BABA JAIMAL SINGH JI MAHARAJ

AS RECORDED BY BHAI JOWALA SINGH, **HIS**
CLOSE ASSOCIATE AND PATHI

(These incidents were often narrated by Huzur Maharaj Sawan Singh Ji, and the records have now been found among His old papers.)

1. One day Swami Ji Maharaj asked me to return to the camp and resume my duty. I, however, did not feel like missing the Satsang. Huzur (Swami Ji) again ordered me to return to my duty. I went a short distance but returned again and, sitting in an obscure corner, continued listening to the discourse. There was roll call in the camp every night at 9-30 to see that everybody was in. I did not return and was not present in the lines at the time. Actually, I left the Colony at 1.00 A.M. and, even so, sat for Bhajan (meditation) for almost one hour on the way. I reached the camp at about 2.00 A.M. and went straight to the sentry on duty. I told him that I was absent from the lines and would like to have the orders as to whether to go to my tent or report myself to the Havildar in charge. The sentry answered that I was present at the roll call, I was actually standing beside him and had duly answered when my name was called. On hearing this I repaired to the Havildar and tried to explain to him my absence from the roll call. But he cut me short and affirmed that I was duly present and that he had seen me with his own eyes. Evidently, therefore, he could not possibly mark me absent. I

quietly came away, realizing fully the rare Grace which Swami Ji had bestowed on me. I was convinced that Maharaj Ji (Swami Ji) had Himself appeared in my stead and answered the roll call. This event led to my absolute faith in my Satguru.

* * * *

2. Just fifteen days after the above mentioned incident, there was a court-martial case in the orderly room where law books had been arranged for consultation and reference purposes. I was assigned the job of looking after the books. This assignment was to last for nine days. One of the fellow men agreed to work in my place, so that I could remain in the company of Swami Ji Maharaj and listen to His Satsang. I went over to Swami Ji Maharaj and told Him that I had come on nine days' leave and would remain at His Feet for that period. Swami Ji Maharaj condescended to permit me to do so and allotted me a small room on the first floor of a house in the colony. I would listen to Satsang and then retire into this room.

When I went back to duty I asked the gentleman, in whose custody I had left the books, to let me know where they were so that I could return them. He told me that I had taken the books myself at eight o'clock that morning. How was it that I had forgotten it, for every day I had been keeping them myself and then taking them away. He further stated that he had been seeing me there every day, although I had requested him to attend to my duty during my absence. I replied that I had returned only then. The gentleman insisted that he had been seeing me there every day. On hearing this I quietly walked away to the lines, reported myself to the Havildar who was a friend of mine and whom I had taken into confidence before going, having

told him that I would remain away to attend Satsang for nine days and that, in case of necessity, I could be recalled. The Havildar too was surprised as he said that I had been daily present at the roll call and had invariably answered it in person on each of the nine days. He, therefore, could not understand my telling him that I had returned only just then. I once again asked whether it was really a fact that I had been present all along. The Havildar repeatedly affirmed and finally declared under oath that he had stated nothing but the truth. I was once again completely convinced that Huzur Radhaswami had answered the roll call in my place. I was pleasantly surprised that Huzur (Swami Ji) had me simultaneously in two places—one at the Satsang and the other at my post—but Himself performed the duty assigned to me at the time.

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3. At one time I was posted to Panighat on guard duty. Whenever my turn came to be on duty, I used to slip away to attend Maharaj Ji's Satsang (which was nearby) and return to duty only when it was over. Once, during my absence, the guard was checked but was found to be intact. Even in roll call my presence was duly marked. This greatly surprised me but, realizing that it was Maharaj Swami Ji's Infinite Grace and benevolence to present Himself in my place, I bowed in profound gratitude.

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4. Once, during Christmas, the army units were allowed four holidays. As I had no official duty assigned to me during that period, I felt that I could best spend it in meditation in my room. Accordingly, I told the cook that I should not be disturbed, that if I needed food I would personally ask for it. Also,

if anybody asked for me, he should be told that I was out.

It so happened that soon thereafter my presence was required for writing some accounts. However, as my door was locked, everybody who came to call me went back disappointed. Meanwhile, the officer of the Unit had demanded full account from the clerk who really did not know what to do in my absence. Just when a thought crossed his mind that he should report my absence to the officer, he saw me and heard me say to him that he should take down the account. This the clerk did. Such accounts were rendered three times daily, and were thereafter sent to the officer concerned by the clerk immediately after he got them. This continued on all the four days during which I was engaged in meditation in my room. However, I knew nothing about it, for I would leave my room only at four o'clock in the morning and ten o'clock at night just to answer nature's call. When the holidays were over and I came out of my room, I was called in for accounts for the day previous only. I explained to the clerk that I had been confined to my room for the last four days and had not given any accounts at all for the entire period. The clerk then called the two persons who had been present at the time the accounts were rendered. One of them even produced the paper from which I had actually dictated, saying that I could myself ascertain whether this was the account written by me in my own hand. When I examined this paper, I found it to be exactly what it should have been. I silently meditated upon Huzur Swami Ji's Feet and bowed in gratitude for His unbounded Grace in representing me during my absence and carrying out the job assigned to me for that period.

These four events did take place. It is impossible to express in words the limitless Grace showered on me. His Greatness and Glory are verily beyond all description.

5. Many a time Swami Ji used to ask me to return to camp for roll call, barely ten minutes before the cannon was to give the signal. Even so, it was only after I covered the distance of a mile and a half, and reached my destination, that the cannon was fired and roll call would begin.

BABA JAIMAL SINGH MAHARAJ JI'S LETTERS
TO HUZUR MAHARAJ SAWAN SINGH JI
DURING THE EARLY DAYS OF
HIS DISCIPLESHIP

(While only excerpts are given here, every letter written by Baba Ji Maharaj to Babu Sawan Singh Ji was most endearingly addressed. The salutation of every one was full of love and quite difficult to express in the English language, but we shall try to convey the general trend in this short note. Every letter begins with "Radha Swami, Radha Swami, Radha Swami, Radha Swami, Radha Swami" from five to eight times, then follows with "to my dear Son Babu Sawan Singh Ji", "to my most dearly beloved Son Babu Sawan Singh Ji", "to my own very dear Son Babu Sawan Singh Ji", "to the most Precious One in my whole life, Babu Sawan Singh Ji", etc.)

1. Your letter was received and I was pleased to read it. You have written that you do not hear the Shabd Dhun quite clearly, without the admixture of other sounds. Please do not worry about it. Whenever you listen to the Sound, you should listen to the sound of the big bell. At first it is weak like the fine, shrill sound of the cicada. The sound of the conch, which is deep, will come next (after the big bell).

Please have no anxiety about your reaching Sach Khand. This Shabd Dhun with its five-fold aspect, which has been given to you, will one day take you to Sach Khand. Hold onto it because it comes from Sach Khand. It comes only to take up the jivatma or

the surat of those who have been initiated by a Sat Guru into the five Shabds. As the surat gets cleansed more and more, it will ascend higher and higher. Do not be in a hurry.

I have not left the Dera since I came here in the month of Phagan (February). You should not believe in what other people say. You should write to me at the Dera and ascertain. I am very, very pleased with you. Do as I have told you to do. You will accompany me. Do not entertain any anxiety. Please do your Bhajan and Simran every day, and the mind will become pure. Whatever pleasure and pain comes, is by His order. You should not, therefore, lose heart.

As your mind was full of regrets for not having been able to get Darshan, you have been granted the fruit of Darshan. You have asked me to come over to your place, but now it is not possible because Sat-sang is being held at the Dera. I shall try in winter.

* * * *

2. You should please attend to your Bhajan and Simran every day, whenever you have leisure, and keep your thought in Simran all the time, even while working, walking or sitting—all the time. And this from you is acceptable to Huzur. Listen to the Shabd Dhun and remember—whether the mind takes to it or not, or takes to it incompletely—all the time that you thus devote is credited to you. I had made this request to Huzur Din Dayal. You need not worry. One day you will be taken to Sach Khand, after merging in the Dhun. Believe this firmly in your mind. He Himself is assisting you in all worldly duties. Everything will be all right.

You will get whatever you want. Everything

follows Bhajan. Where there is Bhajan everything else will come automatically. Let the current of Shabd Dhun dwell in your mind, then see the bliss you get.

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3. I have been very much delighted to learn from your letter that you are coming on leave in the month of December, but these ten days you should devote to 'abhyas' and you should do it every day also. As you are busy with work, the mind should be fixed in Simran while the body attends to work. Listen to the Shabd Dhun every day, even though it be for ten minutes, but do it every day. And believe it firmly in your mind that one day the Sat Guru will take you to Sach Khand. Also read shabads from the bani, even though you read only one shabad. And whenever you attend to any work, think, "it is Sat Guru Himself who is doing everything. I am doing nothing. Whether it is worldly work or it is spiritual work, all is Sat Guru's. I am nothing. Only Thou art." Then it is all Sat Guru.

Do not worry. Sat Guru will take you to Sach Khand, after fulfilling all your work here. You are not again to come into this physical or material body. You will always be above Sahansdal Kanwal and need not come down.

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4. Huzur Swami Ji is always with you, my dear son. Have no doubt about it. Together we shall go to Sat Lok. You should believe that whatever you have belongs to Sat Gur, whether it is wealth, mind or body. Everything you should think as belonging to Huzur and not as belonging to you.

When you come on leave, please write to me the date of your intended arrival in advance so that

a man may be sent to the station. As for inner darshan it is not possible for at least six months. Such was the Hukm (order).

Whatever business or work you have, know it to be Sat Guru's. Take your own self out of it and look upon yourself as only His agent. Satguru is the real doer. You are only in name. When all official transactions or those of relatives are over, then the surat will never leave Shabd.

And Huzur is very, very pleased with you. You should entertain no doubts and anxieties. Listen to the Shabd Dhun every day for as long as you get time. The more you hear, the purer you will be. And the surat will reach Sach Khand. To be attached to the Shabd inside and to have Satguru's Sarup, is the same thing as being in His presence.

* * * *

... 5. Whatever pleases Huzur Swami Ji, that will happen. He is always with you and is Himself doing everything and every work—whether worldly or spiritual. But there is one veil between. He created the form of man as well as the remaining eighty four lakhs of species and He Himself, in the form of Shabd Dhun, resounds in all of them but He did not let anyone know who lives in this body-temple.

Kal practised a great deception by causing the souls to be entangled in the world and tied with such ropes as the various religions, holy books, Shastras, wranglings and disputes, the pride of caste, the Varna-shram, idol worship, pilgrimages, reading of Shastras, putting one's faith and trust in those who are past and gone, and such other karmas and disciplines, etc. The entire world is tied with the ropes of love for parents, wife, family, and other worldly relations. No one was

shown the way to reach Sach Khand, our Home. Rather, they were put as far away from the Road as possible. Radha Swami Himself, taking pity and compassion on us, came down in the form of a Sant, gave the clue of all the Spiritual Regions and showed the way to reach Sach Khand via Shabd Dhun. Therefore, when the path which leads Home has been shown, one should tread it every day. In the Granth Sahib, also, this Shabd Dhun has been mentioned as omnipotent and omniscient.

You should never think of anything as your own because everything belongs to Akal Purush Anami Radha Swami. The body, life, sons, daughters, wife, parents, wealth, house, property, all belong to Him. All this should be given back to Him. Do not keep your 'self in anything. When you have rendered everything to God, then everything is He and you are also He. Render everything to Him. Then you attend to your worldly work, also to Bhajan and Simran, but always feel in your mind that 'T am not doing anything. 'I' simply am not. Whatever 'sukh' or 'dukh' (pleasure or pain) comes, accept it cheerfully. Always realize that "The Sat Guru is everything. T am nothing. T am not. Thou art. Thou alone art." I am very very pleased with you.

Read the Huzuri Pothi (Sar Bachan) every day. It is very explanatory and enlightening. When the surat or jivatma becomes purified and becomes one with the Shabd, you will know everything.

When I receive a letter from you, I feel so pleased and happy, I cannot describe. If you are longing for Darshan all the time, it is credited as Bhajan. You will have Darshan.

6. Listen to the Shabd Dhun every day. Even though it is not much in the beginning, it will develop. Before listening to the Shabd Dhun, meditate on the form of the Master. Think of the Sat Guru while doing any work. Whatever form the Dhun has, that is also the form of Shabd. That is also the material form, the bodily form. That is the form of Sat Purush. That is the form of Alakh Purush. That is the form of Agam Purush. That is the form of Anami Purush Radha Swami. When all these forms are realized as one in the mind, then everything has been achieved. Then there would be no doubts in the mind.

You are very, very dear to me, as dear as my own body. One day I shall take you to Sach Khand.

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7. Please do not worry now. Huzur Din Dayal will forgive you by His Grace. All the karmas of the past lives have to be gone through now. The disciples of the Saints do not have to be born again. You should therefore bear this affliction with courage. Both pleasure and pain pass away in course of time.

Whenever you are not very ill, at that time meditate on the form of the Sat Guru and contact the Shabd Dhun. Then the Shabd Guru will immediately shower His Grace through the Dhun. Only the suffering due to those karmas that have to be worked off will remain to be undergone. The rest will be forgiven.

"Sat Guru is Shabd Sarup, without beginning and without end. Believe me, oh Saints, He is within us." Nothing has happened without His Will. Please write again to me, soon. You should, however, keep me informed. Sat Guru is now close to you. Huzur Din Dayal Akal Purush will shower His Grace on you.

Everyone has to give up this body. Why worry about it? Your Home is Shabd. You should not feel anxious. Write to me again and tell me all the news. Radha Swami from Bibi. Now it is not possible for me to come to you. That is why I did not come. Sat Guru is always 'angsang' (with you).

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8. Please do not mind the pain because both pleasure and pain are born out of our actions in past lives and they will come to pass. You have written that you find it very painful. It is so. But this body is the means of experiencing both pleasure and pain, (literally: This body is the home of pleasure and pain.) And both will be experienced through it. So please go through them cheerfully. It is of short duration. A Satsangi is made to finish off in days only, the painful karmas which would otherwise last for years. You should not, therefore, feel anxious or worried about anything. The body is like a garment which has to be changed frequently.

Even now do not lose touch with the Shabd Dhun at any time. (It will have two effects:) First, there will be less pain; second, the mind and the surat will not be confused and the sinful actions which cause pain will also be cancelled. Sat Guru, in His Shabd Form, is with you and is protecting you every moment.

When they join the fractured limb and bandage it so that the fracture may heal, you should not move in the least because that is a very painful process. But, however painful it might be, you should not move the leg at all. Then the healing process will be accelerated. Have courage, you will soon get well.

Your second telegram was received at 9 P.M. and at that very moment I walked all alone to the railway

station. It was about 11 P.M. when I could get the telegram translated by the clerk.* When the clerk said "Babu Sawan Singh says that he is now better," I walked back to the Dera. Otherwise, I had come prepared from the Dera to come to you. I intend to reach your place by 25th May. The rest is in the hands of Huzur Din Dayal Akal Purush. At night I think of you and pray to Huzur Din Dayal Akal Purush to forgive you. The rest depends on His Will; but whatever He does will be for your good. I shall drop a card to you again before leaving.

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9. I waited long for a letter from you in the month of Vaisakh (April) so that I might write to you explaining your hardship, but I received no letter. You should never—even in extreme cases—allow an interval of more than a fortnight between your letters. But for some days of the month of Chet (March) and for the whole month of Vaisakh (April) I did not receive either a letter or any news from you regarding what you suffered. What you have suffered at this time is only one fifth of what you were destined to suffer. Four fifths have been pardoned.

The fractured leg, which has now been bandaged, should not be moved at all and you should eat more ghee, but it must be fresh ghee. Huzur Din Dayal Akal Purush will Himself pardon you. You should not worry. It was so ordained—in this very manner. We have sown pleasure and pain with this very body and therefore this very body will have to undergo the reaction. The body is the field and it is here that the seed will sprout. So, do not feel disheartened.

*While Saints have the power to know everything, They never exercise this power for Their own convenience.

When you are discharged from the hospital and have returned home, then I shall come. And whenever you find it painful, start doing your Simran and then listen to Shabd Dhun. When the surat holds on to the Shabd Dhun (when the attention is fixed in the Shabd), you will not feel bodily pain. The Pralabdh karmas have to be gone through and cannot be evaded. But when the surat is devotedly attached to the pure Shabd (the higher Shabd), then even the pralabdh karmas are set aside. The greater the love and devotion, the more the pralabdh karmas are nullified or neutralized. I shall explain to you verbally when I come to you. The horse was not to blame. I shall myself tell you what the matter really was. This was the order, in this very manner. This could not be set aside.

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10. I received two letters from you the same day and learned all the news from them. It was a great pleasure to learn that Huzur Din Dayal has pardoned you. You were already pardoned, but it was so ordained (that everything should happen like this). You will soon grow strong. These moments of pain and illness should be welcomed because both, pleasure and pain, visit us with the Will of the Lord. When it happens with the Will of God, why should we resent it? God is with us and sees us. If it is to our ultimate benefit to suffer, He sends us suffering. If happiness is in our best interests, then He sends us happiness. Both are within the Will of the Lord. So please do not worry any more. This suffering also will pass away soon.

When this body, made up of the blood of the mother and the seed of the father, is in the mother's womb, it is subjected to the inner heat called 'jathar-

agni' (fire of the solar plexus). For three months or ninety days the embryo remains on one side. The bones in the body are built out of the seed and there are 1600 joints of bones which become firm and strong when it lies on one side for three months, for then it is constantly subjected to the heat of 'jatharagni'. It is not possible to describe the suffering at that time. But the counterbalancing is also there. Every minute that soul thinks of God and prays to Him: "Save me! Save me! I have no one to look to. I have taken refuge in you." Then he fixes his faith in God and on account of the power of God's Name, he does not feel pain. The flesh of the body is made up of the mother's blood.

Now, here in the outside world, if a bone is fractured and a person lies in the same position without moving, it will be healed. But here, in this outer world, it is not so painful. So, you should attend to your Bhajan and Simran. God is in every way pleased with you. You have nothing to fear. When there is a bone fracture, it takes three months for the ends to join together and heal. But yours will heal quickly.

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11. Now you should write to me once a week, for now the Lord Himself has pardoned you. If you still find it difficult to write, you may write when you join duty. Then I shall come to you and explain to you verbally whatever lies unknown or secret in the body and shall tell you how the negative power, Kal, has weighed the jiva down with karma and also what actions or karmas have been the cause of his bondage. After undergoing, in the body, the result of the actions which he has done with the body, the surat holds onto the Shabd Dhun and reaches Sach Khand.

There is a type of karma which Satguru cancels and pardons, and yet there is another type of karma which cannot be paid off until the body has gone through the result of its reactions. Those jivas who have taken refuge in a perfect Satguru and have received from Him the 'updes' of the five Shabds, according as their love and faith is in the Satguru—that is, if they have such love and faith that the Satguru is not merely a human being but has assumed the human form for the good of others, and never think that He is a human being—all the karmas belonging to the material bodies of such people are wiped off. The karmas pertaining to the sukshma (astral) body will be cancelled in Sahasr Khand. On reaching Trikuti, the karmas referring to karan (the causal Maya), out of which Ishwar and jiva have sprung and which is the source of 'daivi samprada' (the good qualities) will also be wiped off. Then the surat that is, jivatma, being purified, will hold fast to Shabd Dhun and merge into it. Then the Shabd Dhun which comes from Sach Khand will take the jivatma to Sach Khand, and it will merge into Sach Khand. Then there is nothing to fear. That is our Home. Now you have not to take another birth. Everything will be finished in this life.

You have written that, according to Granth Sahib, a Gurmukh can take across thirty-three crores jivas by giving a particle of Nam. That is right. But you should remember that Nam is His Grace. A Gurmukh, even without giving the particle of Nam, which is nothing else than Dhun, can take across, if he wishes, the entire world by His Grace, and nobody can question His right to do so. Therefore, do not entertain any doubt. We have to go to our Home, which is Sach Khand.

You have also written that you are expecting Grace to take you to Sach Khand. Whatever is the Will of Akal Purush, that will come to pass. Also, you say that you have to lie in bed for six weeks. That is right. That is the way fractured bones are treated. You will have no pain. Keep your surat in the Shabd Dhun, then you will not have the least consciousness of pain.

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12. You have written in several letters that you have a great longing for Darshan. Every time you write that, you get the fruit of Darshan and the mind becomes more purified. There is no other practice comparable to the longing in one's mind for Sat Guru's Darshan.

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13. All is well here and we pray for your health and happiness always to Din Dayal Akal Purush, who is always merciful and forgiving to everyone, and kind and forgiving to sinners. Radha Swami Anami is beyond everything. His Grace and Daya are being showered upon billions of Brahmands. He is kind and merciful to all and is the Redeemer of the sinners.

Further, I received an envelope containing two letters and was very pleased to read them. There was a shabad from Granth Sahib in Gurmukhi which pleased me very much.

Now you say that you would like to give up service and remain with me, as there is very little leisure in the service. But you are with me, and not far. Besides, you have to receive from some people and repay to others. And unless this account is settled, you cannot be freed.

When the Lord is merciful to a jiva, and wishes to redeem and reunite him to Himself and does

not wish him to come into any more births, then He comes in the form of Sant Sat Guru and brings him in touch with the Shabd Dhun within himself. When He initiates him into the secret of the five Shabds, numerous karmas are wiped off. But, whatever he has to receive or whatever he has to repay is not cancelled. Even if a Samarath (all-powerful) Satguru, by dint of His spiritual power, were to take him up by merging his surat into Dhun internally, he would not be able to stay there. That soul would always remain below Daswandwar and never be one with the pure Dhun above Daswandwar.

After being in touch with Dhun for a long time, the soul will be purified. In that region there are Kansas' who follow similar practice. For several lives it will remain there. Then, when the Satguru comes again from Sach Khand and gives him 'updes' (Initiation), it will reach Sach Khand. But it will never be sent below Sahansdal Kanwal. It will remain in those regions.

A perfect Sat Guru makes a person settle all his accounts in this very body by enabling him to undergo the results of the bad karmas of several lives in the past, the roots of which are at the top of Trikuti; that is the sukshma karma. He also detaches him from father, mother, sons, daughters, wife and everything that is made of maya and the five tattwas; frees him from all desires for the pleasures of this world; diverts his love from all these things to the Feet* of the Satguru;

*The term, 'Feet of the Master' or 'Feet of the Satguru' is a form of expression in India, which literally means 'in His Presence'. His real Presence is in the eye center of the disciple. By referring to the 'feet' throughout the book, is not meant the physical feet, but the Astral or Radiant Form of the Master inside. (Also see footnote on page 57)

then cleanses him from day to day by the practice of Shabd Dhun.

As by and by the love for the Shabd Dhun Guru becomes more and more intense, the surat, after being entirely purified, merges into Shabd Guru which is the real form of the Master. Then the surat becomes 'chetana' (conscious). The perfect Master then invests him with the power to reach Sach Khand by himself in this very body, through the five Shabds, passing from one Shabd to another. Then it can return from Sach Khand to the body in the same way, and then again go to Sach Khand whenever it likes.

But only a Gurmukh has this power, and not anybody else doing this practice. Therefore, to settle his worldly account, the perfect Master separates a loving disciple from Him physically, but never from the Shabd Dhun. So, you are rendering me all possible service. Even this service (worldly work) which you are doing and the family duties which you are performing, this is also Sat Guru's work, just as much as doing Bhajan and Simran. Whatever you do or possess—the body, mind and wealth—all belong to Sat Guru. Think "I am nothing. I am only an agent." One must take one's 'self out completely.

You should not tear the letters which are being sent to you. When I come there, you will read them to me.

Every day keep your surat in Bhajan and Simran. Then you will feel very little of the bodily pain. And whenever you have to write letters, you should write them in Gurmukhi and you should also write once a week. Please write when you join duty. I shall then come to you. You say that day and night you have a great longing for Darshan. This is also Bhajan and you are receiving the merit of Darshan. To love Satguru

is also Bhajan. It will soon take you to Sach Khand.

I have replied in brief to your question. When I come to you, then I shall explain to you in detail. Please read this over and over again.

(Huzur Maharaj Sawan Singh Ji's notation in His own hand on the bottom of this letter: "This letter was written to me by Huzur Maharaj Sahib (Baba Ji) at the time when, under a feeling of 'vairag', I wanted to give up (government) service.")

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14. Please have no fear or doubt. The leg will not be useless nor will it even be short. Soon it will be as it was before, but use lots of fresh ghee in your diet. Then the bone joint will become strong and you will not even know where it was fractured.

Lying in bed is a bit painful, but pain and illness would not serve their purpose if they were not felt. However, Nam is the sustaining power in both, pleasure and pain. And suffering comes from the Master as a test. If a person does not waver in either pleasure or pain, and takes it only as an order and welcomes it as such, then the Master bestows the gift of Nam upon him. If, after receiving the gift of Nam, he conducts himself properly and does not feel vain and elated, does not begin to demonstrate his powers, does not become attached to anything or anybody, but firmly believes the Satguru to be God, and the mind is not at all shaken, and when the Satguru sees that he is absolutely Satguru's, then Daya Mehr descends immediately and direct from Sach Khand through Shabd Dhun. That is our real form. This physical body is only a garment. Nobody could keep it forever and nobody ever will. I am very, very pleased with you and you are yourself near me. "Believe, oh Santo

(holy people) that the Shabd form of Satguru, which has no beginning and no end, is within the body."

Please do not worry. Huzur is all-powerful to pardon. One thing more, no sin is committed in whatever you do with the permission of the Satguru. But the Satguru must be perfect, the well-wisher of the jiva. The jiva is pardoned the very moment that the permission is given. Satguru is all in all. If He likes, He can burn to ashes billions of sins by only one glance

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15. May Daya Mehr from Huzur Din Dayal reach you at all times. Whatever He will do, will be for your benefit. May you always keep your faith firm in His Lotus Feet, both in pleasure and in pain. Both pleasure and pain are the results of our own actions. The pralabdh karmas of past lives will surely bear fruit. One should not lose one's balance—either in pleasure or in pain—but should always keep one's devotion and attachment in the Shabd Dhun. Rather, such should be the faith that you should accept both lovingly. Such should be your attachment or love for the Shabd Dhun that you should not even feel the pleasure or the pain. You feel the pleasure and the pain on account of your attachment to the body. But in Shabd Dhun there is not the slightest consciousness of the body. I shall illustrate by an example:

The body is like a village or city and the Shabd Dhun is our own house. When somebody dies or there is some great suffering in another house, everyone in that house is very unhappy but we, in our own house, are quite happy. In the same way the various limbs of the body are like different houses in the village, while the Shabd Dhun is our own house. You should always keep your attachment there. You will go to

the place which you love.

You say that you cannot do Bhajan properly because of worry. I have replied to that point above. The mind will automatically go to that place which it loves. When the Satguru gave you the Shabd Dhun and asked you to concentrate yourself in it, from that day it (the mind) has deserved the Shabd Dhun. Now, it will not go anywhere else. Whatever parmarth we had to do has been done. This should not cause you any worry. But you should take care that you never transgress the words of the Sat Guru in any way.

Whoever is a Gurmukh, all his actions—whatever he does—are counted as Bhajan. And the perfect Satguru has already done enough Bhajan and is competent to take thirty-three crores of people to Sach Khand. The Guru Granth Sahib states: "If the Gurmukh laughs—if the Gurmukh weeps, whatever the Gurmukh does, that is Bhakti." Therefore, try to be a Gurmukh. In another place in the Granth Sahib is stated: "Gurmukh Nam jape' ik war" (Gurmukh repeats the Name only once). What is meant by 'once'? When he came to a perfect Satguru who brought him in touch with the Shabd Dhun, everything was accomplished at that time. Shabd Dhun may be less or more, but it is always the same whether one listens to it or not.

The gift which the Satguru has bestowed cannot be taken away by anybody. What doubts have you now? Sach Khand became yours that very day. It is there that you will reach. Who can take away the gift which was then bestowed? Because the worldly karmic account of give and take has not been balanced, that is why I do not take you up just now. When that is finished, He will take you up in a minute.

I shall tell you more when I come to you.
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16. Please do not start walking too early. Let the fractured joint get strong. Then it would be all right. The fractured joint becomes strong in ninety days or three months. The joints have become swollen on account of their being bound tight. The cartilage of the bone joints, which makes them move, has become thick and has also become stiff and dry on account of being bandaged for a long time. When it is exposed to the air, the cartilages which have become thick and do not permit quick movement, will also become all right after the inflammation is gone. Please do not worry on that account. After the cast was removed, the leg should not have been moved vigorously. The joint becomes strong after three months. There should not be too much of massage and the knee should not be bent for some time yet. It will of itself be all right. Do not entertain any anxiety. I am with you at all times. When you get well, I shall come to you. Do not be in a hurry to attend to work. You will get well very soon. Be thankful for these moments of pain, for in pain the mind is humbled.

You should walk and sit only for a little at a time. Huzur Din Dayal is all forgiveness. You will soon be all right. Please do not worry, The body belongs to Sat Guru and the pleasure or pain also comes from Sat Guru. All property, business, service, wealth, land, houses, sons, daughters—all are Satguru's —and the Shabd Dhun and surat—everything is Satguru's. Then why do you lose heart in affliction? He will do what is beneficial to you. He is always the true well-wisher of the jiva. So you

should think that you are nothing only the Master is. And you should resign everything to the Will of the Master, and listen to the Shabd Dhun every day, and hold fast to it. He will take you to Sach Khand after removing all sins and cancelling all karmas. There is not even a trace of pain or affliction there, nor any fears or anxieties. He will take you there when all your work is finished. Such is His Will.

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17. You have written that this year there is no hope, even for a pice, so you have become despondent. You should not lose faith. None of your work will have any obstacles. All will be well. One should not worry about it because the Lord has so much wealth that He will give not only to the person who has worked in your place for a year, but also to you. You just wait and see what the Lord does for you. He takes from one and gives to another. This is all His work. This is His clever deception. It is only a Gurmukh who can decipher it. You should not worry as to who will bring up your family or how you will earn your livelihood. The Lord Himself will accomplish all this. The house belongs to Him as also the wealth and the family, and the shop and the land and the body itself, all belong to the Lord. He Himself will accomplish all your tasks. He will give you as much wealth as you need, and whatever promotion you wish, He will give it to you. What you are undergoing at this time, was His command.

As for your leg, it will be well and will again work as it used to. Do not worry about anything else. Worry only—if at all you must worry—for Bhajan and Simran. Whatever else was to be done, has been done in one stroke. Whatever is written on the fore-

head, that alone will happen. Nothing new is going to occur during your whole life. Be reassured that you will not suffer from any want. Do not keep any desire within you. Our home is Sach Khand. One whose only desire is to reach Sach Khand need have no fear. He alone is wealthy who has steady love for the Master in his heart. What you had to undergo at this time, I shall explain when I come to see you.

Whatever is your pralabdh is written on your forehead. Nobody can remove it. You should have full faith in this and remain contented. The real wealth is Nam, which the Lord has already given you. Listen to the Shabd Dhun every day. Put your mind and soul completely in the Sound Current, and you will get great joy out of it. Then the mind will never waver. Always keep the Master's image in your subtle mind. Then the mind, being purified, will get complete satisfaction from the Sound Current. The desires, the urges and the pleasures of the world, which are the source of all pain, will completely vanish from the mind. None of these things can remain where the image of the perfect Master is present.

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18. I am in receipt of your letter and note the contents. It was a great pleasure to read that you are now all right. Please do not worry. The leg will not be short. You ought to have taken more ghee. The more you expose the leg to air, the sooner the inflammation will disappear. In one month it will be all right. Do not walk too much nor put too much weight upon it nor give it too much massage—do everything moderately. But eat a lot of ghee. If you can take half a pound of ghee at each meal, that

would be very nice. If you cannot do that, do not take less than half a pound every day. Then the knee joint will begin to move in the socket.

You say that you are writhing like a fish out of water for Darshan. Well, such was the Will. Even after a hundred years of Bhajan, one does not get so purified as by an intense longing for Darshan, provided that longing is real and true, and that the love for Sat Guru is from the innermost heart. That is why a disciple is given 'bireh' (physical separation and longing during separation from his Guru). Bhajan does not purify so soon as does true love for the Master and a true longing for His Darshan. Rather, Sat Guru Himself is Sat Purush.

I am always with you in Shabd form. This jiva cannot see the Shabd form of the Sat Guru. Why? Because the jiva is impure and the intellect also is impure, and the mind is also impure. In this yuga there is no other way of getting deliverance, of uniting with God and of being purified in a short time except through true love for and faith in Sat Guru. Do not look upon Sat Guru as a human being. True longing for Darshan is the principal means of God-Realization. When the mind accepts these things firmly and inwardly, only then is the dirt wiped off the mind. Then the jiva can realize the Shabd form of the Sat Guru. Therefore, take hold of the Shabd Dhun. Then the Dhun will itself take you home.

Whoever has true love for his Guru in his mind, has done everything (that is, he need not do anything more). Sat Guru is empowered to take him at once to Sach Khand, the region of the Saints. Whoever has become united with Shabd Dhun is not born again. So long as the physical form of the Sat Guru is not

considered as absolutely pure and formless (Nirakar), as the Shabd Dhun, till then the Shabd Dhun does not accept the individual. Your parmarth is complete. Have no doubts, please.

19. You are always with me. And the real form of the Satguru is the Shabd, and that is always with you. I am very pleased with you.

He is always with you. You should have no fears, because kings and emperors—all—owe their power to the Lord. Whoever troubles anyone unreasonably will have to pay for it. Whatever has to happen has already been decided and that will come to pass. Man himself does nothing. Believe it firmly. Satguru Himself told me that man himself does nothing; he is only an instrument. Perform your duties fearlessly. Whatever has to happen has already been decided. For the rest you may do as you please, but keep me informed, please. Wherever you go the Guru will be with you. I have no experience either of service matters or of those of the world, so you please use your own judgment. You may go where you like and where you think you would be happy. You have my permission. Wherever you go, keep in touch with me. You are my very dear child. You will go to Sach Khand in my company.

One day you will reach Sach Khand through Shabd Dhun. Listen every day to the Shabd Dhun with love and devotion. Make your abode therein and let your mind be merged in the Dhun. Then you will enjoy the 'ras'.* But it is not a thing to be described. The surat will experience it and feel it.

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*ras, pronounced 'rus' means juice, enjoyment, pleasure, bliss.

20. Develop strong love for Shabd Dhun inside. Even if you are not able to sit, mentally keep your devotion while walking, sitting, moving about or sleeping. Keep the 'man' and 'nij man' (mind and innermost or higher mind) in the Shabd Dhun. Now and then listen to the Dhun.

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21. Your letter to hand. I have been very pleased to go through it, to read the contents and to know that you are quite fit and happy. You have written that you have been ordered to proceed to Khairagali. Whatever the order is, is all right. In whichever way the Lord makes you work, you should not worry. As long as you cannot walk properly and work well, get into a 'dandi' (sedan chair) and attend to your work. After a short time—in two months—you will be all right.

When you proceed to Khairagali, you should take every day one seer of milk with sugar and should also put ghee into it every day, because these two things—fresh ghee and milk—are useful and purify the blood. I prayed to Huzur Swami Ji that you should be able to go to your duty and take charge of your work. Even persons who have no hands or feet manage to write and to do other work, and exercise jurisdiction over several miles. But you are whole. What does it matter if you have a temporary defect? Huzur will do everything; but I wish that you take charge of your outdoor duties and also attend to your Bhajan and Simran every day. You say that you are nervous on account of the rainy

It means enjoyment of bliss as a result of drinking something delicious or heavenly sweet, and the esoteric meaning here is that the surat or soul drinks that heavenly nectar and feels the bliss.

season. If He wills, He will heal your leg in a minute. He may even enable you to do the work without the leg. You start work, fix your mind on Huzur and have no fear. You will note that He Himself will do everything. Please write to me as you have now done—everything in Gurmukhi—after every fifteen days.

You should go to Khairagali without having any fear about your leg. He will Himself do everything.

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22. All work, worldly or official, Huzur Din Dayal is doing Himself. In the form of Shabd Dhun He is with you always—in every hair. Sat Guru is always with you in the body. He is with you both inside and outside. Listen to the Shabd Dhun—which is calling in your heart—every day with love and devotion, for five, ten or fifteen minutes, or an hour or two, according to the time at your disposal. But you must listen to it every day for a while. When attending to your work, keep the Simran in your mind even while walking and moving about.

Whatever Huzur Radha Swami Din Dayal does will be all for the best. He is always with you and one day will take you to Sach Khand, His own Home. He is even now with you and showering Daya Mehr. please write about yourself more often. Whenever you like, I shall come to you but for the present we ought to make a start with the well.* We can do nothing; Everything will be done by Radha Swami Din Dayal.

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23. You write that you use crutches while going

*The well referred to was completed in 1898, is named Swami Sagar (Ocean of the Lord) and is still used in the Colony for drinking water.

to the office. That is all right, but do not be in a hurry. You will always be walking on your legs. Huzur Din Dayal will be merciful. It will be all right within a month, but you must not strain too much. By and by it will be all right. When you go to Khairagali, do not strain it. Whether you walk or you go in a 'dandi', do as you feel, according to your strength. But do go soon to Khairagali and take charge of your outdoor duties, because the water of Khairagali is better than the water of the place where you are now. Besides, it is there that you will completely recover your health, when you work day and night with zeal. Huzur Malik is Himself with you and is Omnipotent.

And please attend to your Bhajan and Simran every day, whenever you have leisure. You should also read the pothi (Sar Bachan), whether it be two shabads or five shabads, but read it every day. And the form of the Sat Guru should always be in your mind and surat. Always—whether walking, sitting, sleeping, working—it should be in the mind. You should never feel vain or proud in any way. Listen to the Shabd Dhun every day. So listening, you would become cleansed. The root of all things and of all spiritual discipline is firm faith in the Sat Guru. Besides Him, there is no other Creator. "Satguru is Shabd Sarup without beginning or end. He is within the body. Believe it, Oh Saints!"

Whatever Parmarthi work you had to do, that has been done for you by Huzur Din Dayal. You should work without any anxiety but do not in any way transgress the instructions of the Sat Guru. You have written that you wish to send something for Bhandara from the first incremental pay. It will be as

you say. That seva of yours has already been credited. (The motive or intention is credited even before the deed is accomplished.) When you go to Khairagali, then we shall do according to circumstances.

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24. The Sat Guru is always in the Shabd form, and is always with you and protecting you every moment.

You ask that you might be forgiven or redeemed. You are already forgiven and redeemed. Not doing anything without the permission of Sat Guru, that is 'bakshish' (the gift which brings about liberation). Then you say "I do not ask even for Sach Khand, but I pray to the Sat Guru that I may always have love and faith in His Holy Feet." This is really the most important 'karni' (practice or thing to do). Let the firm faith and love for the Master and true and sincere 'saran' (refuge) in His Holy Feet be always in the mind; that is, written on the tablet of the mind. Also, this too, that the Sat Guru is not a man but He is the Creator Himself, Sat Nam, Sat Purush, Alakh, Agam Anami and the Supreme Lord. There is no one greater than the Sat Guru. He who has such a love for the Sat Guru will reach Sach Khand and, passing through Alakh, Agam, Anami Radha Swami, will get merged into the Wonder Region. Therefore, listen every day to the Shabd Dhun. Listening every day will cleanse you. Then love for and faith in Sat Guru will be firmly fixed in the mind and surat. Then it will merge where your love is fixed. You please take yourself out, then the Sat Guru alone remains. And He is the doer of your worldly and spiritual work. You are always receiving Daya Mehr.

..... Ask them to do their Bhajan and Simran

and always keep the Simran in mind even while moving about or doing work. Of course, one has to do it in spare time, but it should not be given up even while moving about because the food that we eat and the breaths that we take are also fixed.

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25. You also say that your present boss is going to be transferred and the one who is coming in his place is very strict. It is good to have a strict officer, for then you attend carefully to all your official duties. The Guru is always with you. Kings and emperors also owe their position to God. Always keep your attention in the Shabd Dhun. It is the Dhun that does everything—even in the hearts of all men—and is always your Protector.

..... May Daya Mehr from Huzur Din Dayal reach all of them. All of them should be told to listen to the Shabd Dhun every day. Always keep your mind in the Simran while doing your work or while sleeping, sitting or walking. The illness of the younger bibi is a 'karma rog'. It will pass away of itself after a short time. Go on treating her also a little, for otherwise the patient feels that she is not being medically attended to. She should listen to the Shabd Dhun every day. That is her medicine. In course of time, all disease will disappear. And believe it firmly in your mind that man himself can do nothing. Man acts as he is ordained by God.

Whatever officer comes as your boss will be good. Hold on every day to the Shabd Dhun. It is the current of the Shabd which is doing everything. Thus the Sat Guru is Himself the doer. He will give you whatever He thinks good and proper. If 'sukh' (happiness, pleasure, comfort) is for your good, He

will give you 'sukh'. And if 'dukh' (pain, suffering,, hardship) is for your benefit, He will give you 'dukh'. Therefore, make no difference between pleasure and pain. Look upon them as alike.

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26. Your letter was received and the contents noted. I was delighted to read of the well-being of all of you. It was a very nice letter. Whatever you have prayed for with a sincere heart, all that has been granted and sanctioned by His Court.

All the bonds of worldly desires and cravings, and the pleasures and pains of the past twenty-one lives are wiped off at the very moment when one gets Darshan of a perfect Sat Guru. And when He graciously gives one the gift of Shabd Dhun, the account of his births and deaths with Dharam Rai is cancelled. (Literally: The paper on which the account of his births and deaths is written, is torn.) And when he got perfect faith in the Sat Guru, that moment he became a denizen of Sach Khand. But the mind is still unclean and he has still to settle what he has to give and what he has to receive in this world. That still remains and the mind also is unclean and longs for bad things of the world. As he develops perfect love for and faith in the Sat Guru, and does not look upon any of His actions as the actions of a human being and does not transgress His orders, and always keeps the Sarup of the Sat Guru in the mind and surat, and listens to the Shabd Dhun every day,, then the Sat Guru will break all bonds and will one day take him to His own place, Sach Khand. He will take him to Sach Khand while in this very life—after that account is settled—and cancel the karmas of the last twentyone births by merging him in

Shabd Dhun. But he should not look to anybody else except to the feet of the Master. Then he is already in Sach Khand. When the love, devotion, and faith are complete, the orders are not transgressed and the Guru has begun to dwell in the mind, and when the mind does not at any time crave anything else, then Sat Guru Himself will merge such a person in Shabd Dhun and take him up.

You write that the work will be finished on 10th December. Wherever Din Dayal keeps you, that will be good for you. Believe it firmly in your mind and listen to Shabd Dhun every day with love and devotion. I am very, very pleased with you.

27. When you go to Khairagali, please keep us informed and always remember in your mind that whatever you are doing, it is all Guru's work: that T am not doing anything; T am worth nothing; all this is due to the greatness of the Guru. And carry on your Bhajan and Simran every day, as much as you can, and in your inner mind and surat and nirat keep this firmly: that you have to take refuge in the feet of the Sat Guru. While working or moving about and doing all work, your surat and nirat should always face the Dhun. Then the mind remains 'tika' (fixed or concentrated) as if one were doing Bhajan twenty-four hours. It gets pure and also gets news of Sach Khand (remains in touch with Sach Khand) through Shabd Dhun. So, please do that every day.

..... They are all enjoined to attend to their Bhajan and Simran every day, for our wealth is Bhajan and Simran. They are to keep their love and faith in the Sat Guru and to keep the mind within His •orders. Also realize that everything belongs to the

Sat Guru and nothing is your own. Everything belongs to the Guru. I simply am not (literally: I am not). With this faith in mind, keep your surat at the feet of the Sat Guru and attend to the duties of the world as something unreal. Understand that the Sat Guru is always with you in Shabd form. You are very dear to me. One day you will merge in me.

28. Now, about the means of controlling the mind:

1. The bachan (words or instructions) of **the** Sat Guru.
2. Shabd Dhun.
3. Getting attached or devoted to the Dhun.
4. Finding enjoyment and bliss in it.

Then the form of the Sat Guru descends into the mind. Just as you see your face reflected clearly in the mirror, in the same way the sarup of the Sat Guru will be seen inside, within the mind. Your 'chitoni' (thinking power) which is also a part of or under the powers of surat, and the 'vrittis' (waves of the mind) will become pure by daily practice. When all worldly desires have been driven out of the mind, the mind will never go out. It will be fixed in the form of the Master.

Then the Sat Guru will cast a merciful glance on such a one. As the merciful glance of the Sat Guru falls upon the mind, all its material desires will disappear. It will then love the surat. And the current of Surat Shabd will love the Dhun. Then the Dhun, after weighing or testing the surat, will merge

it with Itself and thus give some amount of bliss. Then the 'sukshm' faults of the mind will also be removed. Then the Shabd Dhun will pull it up and keep it in the same way as animals, like goats or cattle, are kept tied by means of a rope. Thus does the Shabd Dhun pull the mind.

After doing so, gradually, and taking the mind along with it, the surat leaves the mind in Trikuti. When the surat comes back from Trikuti to the lower dhun, then it brings the mind along with it. But after that, the mind always remains with the surat {the surat is no longer subject to the mind) and does not give rise to any trouble. That is the way to control the mind.

There is yet another way, too: If we have perfect faith in and love for the Master and hold the thought that I am nothing. But then the Master will test. At no time—in pleasure or in pain, in honor or in disgrace—never should any idea smacking of pride or vanity come into the mind. No idea of 'self' should come in. Then the Shabd Dhun is the Sat Guru. He easily gets hold of the mind.

When you sit in Bhajan, whatever Sound you hear in the beginning, like that of the working of a mill or that of a railway engine, or the sound of fire in the oven ('tandoor'), put your mind and surat (attention) into It, and with your surat fixed upwards, try to find out where the Sound comes from. Fix your mind in the Sound of the big bell, and then the mind and the surat into that of the conch. Then, by and by, the surat will feel the bliss and will one day reach Sach Khand. Do not be impatient, for when the love of the surat for the Sound has become strong, a connection with the Sound will be established. So,

by and by, the mind will be properly and correctly fixed. One day you will reach Sach Khand.

The rest is all right. Wherever you go on duty, Sat Guru will be with you. Do not worry. But you must be obedient.

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29. You write, "My substitute is about to come to relieve me." It does not matter. Nobody can deprive you of what is in your pralabdh. Huzur will give you everything. You should use the 'lac' (gum from the pipal tree) again for seven days.

Please listen every day to Shabd Dhun. I wish you to be quite healthy this year. Illness was to remain in your family for two full years but, at my humble supplication, Huzur has been pleased to forgive. Please do not be anxious on any account. Everything will be all right by the Grace of Huzur.

I, too, have been very busy and therefore have not been able to write nicely, but you may take it that you are dearer to me than my body and prana. You will not be born again. Wherever I may be, there you shall also be with me. I am very, very pleased with you.

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30. I have also received your next letter, dated 2nd March, and I was very pleased to go through it. Huzur Din Dayal is always with you in the form of Shabd Dhun. He is doing what He wants to do. You should not argue or put in your own point of view. You should remain within the instructions of the Sat Guru and also attend to the worldly work. When the fruit is ripe, it drops of itself from the tree, without causing any harm or pain either to itself or to the tree. And the ripe fruit is useful too. But if the fruit is

plucked while it is still immature, it shrinks and dries. And the branch of the tree or the stem of the creeper from which it is plucked by force, begins to water, and the fruit cannot be used.

If you come across a perfect Master while you are in the human body, then you have achieved everything. This is the fruit. To obey the words of the Master is like the ripening of the fruit. To attend to Bhajan and Simran every day to the best of one's capacity is like watering the fruit. To become one with or to be merged in the Shabd Dhun is the falling of the fruit after maturity. Then nobody suffers. So long as you are not one with Shabd Dhun, you should attend to worldly duties and also to Bhajan and Simran.

To give up your job, to take on 'bhekh' (clothes, such as those of a sadhu or of holy orders) and to become a sadhu and go out begging for food from door to door simply under the influence of the arguments of the mind or with certain hopes; also to think that in this way you will do Bhajan and Simran, that will never do. This line of thought is absolutely worthless, please. The world, the family, parents, wife, wealth, property, worldly glory, all these constitute that tree. The love and attachment of the mind and the surat is the fruit attached to this tree. When this mind will obey the commands of the Sat Guru and not transgress His words ('bachan'), then it will love the Shabd Dhun, the surat will take on the form of the Shabd Dhun and the mind, freed from maya, will go up to Trikuti and be one with Brahm. Then the ripened fruit will fall of itself. Nobody would be put to any trouble. Please do not worry about anything. This time you have achieved your goal. Listen every

day to the Shabd Dhun as long as you can. One day you will reach Sach Khand.

P.S. First, attend to the Sound which you get before the big bell or gong Sound. Then keep your attention upwards. Then catch the big bell or gong Sound. But do Simran first. Attend to your Bhajan and Simran every day, as much as you can, without fail.

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31. Please listen to the Shabd Dhun every day and keep the Simran always in your mind. Then you will feel no pain. And keep the Sarup of the Sat Guru always before you. That is the same as Bhajan. While walking, sitting, sleeping, or doing your official duties, you should always keep in mind that you are not doing anything, this is all Satguru's work, you are only His agent, and you should be happy regardless what happens.

I am very pleased with you. You are my own son. You will always remain attached to me. But you should not transgress the word of the Satguru.

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32. Do your Bhajan and Simran every day, whenever you have leisure. I am responsible for your Bhajan and Simran for the time when you are doing your official duties. Before you sit in Bhajan posture, first repeat the Simran for a short time, rid the mind of all worldly thoughts and visualize the form of your Satguru in your mind. That is Dhyan. Then gradually listen to the Sound of 'gagan' (sky inside) for four or five minutes and hold fast to the Sound. Fix the mind and the attention in the Sound. As long as you listen to the Dhun no other thoughts should cross your mind. So long as you fix your surat in the Dhun,

you will thoroughly enjoy it. When you are attending to your official duties, you should think very carefully and recollect all the things that you have to do (keep your mind on what you are doing) but, while sitting in Bhajan, do as I have asked you above.

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33. And when you are free from your duty, you should attend to your Bhajan and Simran every day so that the time might not be wasted needlessly. When one is free from work he recollects things of the past and also repents and says, "If only I had known, I would have done like this and like that." But this is all wrong, for it happened as it had to happen. There is no use repenting now. All the time has been wasted either in running after people or in talking about their good and bad circumstances or in praising or condemning them or talking well or ill of them. Such a person attends neither to worldly duties nor to spiritual duties.

Everyone has a fixed number of breaths to take and a fixed amount of food to eat. One should not waste time in doing what is neither worldly duty nor spiritual duty. And Bhajan and Simran should not be forgotten even while attending to work. Never feel lazy in your mind at any time. Be always alert to keep the surat and nirat ready to listen to the Shabd Dhun with inner devotion. Whether it is day or night, the longing to listen to Shabd Dhun should be there. If this desire and longing is there, then the mind will remain unsoiled even while doing worldly work. And whenever you are free, the desire to do Bhajan and Simran should be there. You should listen every day to the Shabd Dhun, whether through love or through mere force of will. You will not get

this time again. Do your Bhajan and Simran every day. Never miss, please, and continue writing to me.

When you are free, first do the Simran mentally and keep the inner attention (surat) towards Shabd Dhun, then brace up yourself and listen to the Sound for ten or fifteen minutes, and then take the posture to sit in Bhajan. And so long as you are doing your Bhajan, let no thought of the world disturb you. Then the mind will take to It (Shabd). Argue with the mind like this: "When you go to sleep and do not remember any worldly work, what goes wrong? Then why do you now raise these various thoughts at the time of Bhajan and Simran? If you do not hark back to the things of the world at the time of Bhajan and Simran, will anything go wrong then?" Thus be firm with your mind. Daya Mehr through Shabd Dhun is always reaching you.

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34. Bhajan and Simran should be attended to every day, even though it may be for a short time; but it should never be missed. It is only slowly that one develops love for Shabd Dhun. It cannot be done quickly. Satguru will take you across.

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35. Your letter received and contents noted. I "was very, very much pleased on reading the request which you made in your letter. Your request has been accepted at the Lotus Feet of Huzur Din [Dayal (Swami Ji).

You have written, "One day I will reach my goal, but when will that day be?" For that you read the 'bani' in the Granth Sahib, which says: "When you have a perfect Master and He gives you all the details of the journey according to the path of the

Saints, then nothing is left". At that very moment you have achieved your goal. No way then remains to be travelled because nothing else remains to be done. As long as the worldly account is not settled—that is, if you still have to give to someone and to take from someone—the surat will not hold firmly onto the Shabd Dhun. Until this account is settled, the pot of karmas will not be broken and whatever 'lena dena*' (receiving and giving) remains to be settled, it will have to be settled in another birth. This pertains only to the past.

From the time that you have come to the feet of a perfect Sat Guru, from that time on, whatever happens, will be with His permission. He will not again give you another birth because you understand within yourself that T simply do not exist. Whatever is—the body, the mind and the wealth—belongs to the Sat Guru. T am nothing. T am only an agent. Then whatever is done with the body or the mind or the wealth, will not affect you. You are already in Sach Khand. The Sat Guru can take a disciple at once to the region to which He has initiated him—but only those people are taken who have settled their accounts with their relations and with the world.

I am in every way pleased with you. Whatever leisure you get, devote to Bhajan and Simran. You are not separate from my own Sarup. It is a wonderful thing but it cannot be made clear except with the help of a perfect Master. You appear to have another form only for the purpose of carrying on your worldly duties.

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36. Your letter has been received and all the news is learned from it. News about your well-being

has gratified me considerably. I was sorry to learn of the injury that you received, but it does not matter. Whatever happens, results in karmas being paid off. You have not to be born again, please; so it is better that you settle them now.

However busy you might be, till the leg is healed, please write and give information, though it be a post card. When you have leisure, listen to Shabd Dhun every day. You have written that you did not feel like going back and parting from me, but you are never separate from me because Shabd Dhun is our real Sarup and that is never separated. You have been given the gift of Shabd Dhun. The physical form is only for carrying on the worldly duties, so you are •always with me. . . . And you should not worry, because Satguru is always with you in Shabd Sarup and is Himself doing everything. He is calling you inside through Shabd Dhun.

You have written that you have not done any 'jap' or 'tap', or charity and other good karmas. You have done all these things in the past. As the fruit of all these actions, you got in touch with a perfect Sat Guru. Now no other karma or dharma or any other good action remains to be done by you. You have done everything.

You should always carry a stick to support you •while walking, so that the leg may again be normal as it was before. When the leg is no longer weak and the bone joint has become firm and firmly set, then you •will not need a stick. The leg will be as it formerly •was.

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37. May Daya Mehr from Huzur Din Dayal Anami Radha Swami Purush reach all of them.

He is calling in everybody's heart—calling them to His palace in Sach Khand. Day and night the Shabd Dhun is calling. This is the special 'hukm' (interpreted as 'order', but according to Swami Ji, it really means 'Shabd') of Sat Purush. Listen to it every day. Hold onto it and try to find whence it is coming.

All of you should do your Bhajan and Simran every day, whenever you have time. You are not to waste your time because all the breaths which you have to take, the food you have to eat, and walking, sleeping, keeping awake—all these things—are taken into account. This human body you will not get again. The great object of being born as human beings is that one should listen to the Nam Dhun with attention. The inner attachment of the 'nij man' (real, innermost or higher mind) should always be in the Shabd Dhun. Keep your mind away from worldly desires because you will get only what is written on your forehead. Nothing else. Then why entertain worldly desires and ambitions in the mind ?

Do your official duties contentedly and when you have leisure do your Bhajan and Simran. Your own work is really Bhajan and Simran. Even if you do a little at a time, it will develop into much. I am very, very pleased with you.

Always keep in mind that we have to leave this world. And whatever we do here according to the dictates of the mind, we will have to suffer for it. Insist on the mind remaining within the orders of the Satguru. Then all spiritual effort will be successful.

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38. Do your Bhajan and Simran every day. When you do it daily, Daya and Mehr will one day

descend on you. Keep lying at His door and you will some day be called. To hurry is satanic. Shabd Dhun, which is the very life of Anami Purush, is always resounding in you. When it pleases Him to unite this surat with Himself, He will immediately do so. But not before the surat has become as pure as the Shabd Dhun itself. There will not be a moment's delay. The mind and the surat have been impure since this material creation began. Never, since then, has the surat been fixed in the Shabd Dhun with concentrated attention for two 'pahars' or three 'pahars' at a time, over a period often or twenty years. (A 'pahar' equals three hours.) How then can you expect to find room in the Shabd Dhun so soon? How will the surat go into the Shabd Dhun till it has been fixed into the Dhun, with devotion, for all the twenty-four hours?

Take 'saran' (refuge) in the Sat Guru and follow the way of 'abhyas' which you have been given, because the Shabd Dhun Guru is very anxious to cleanse your mind and surat and make it pure. He is showering such Daya Mehr that even for one moment He does not forget, "When will this surat, which has been awakened by listening to the Shabd Dhun, be perfectly pure so that I may merge him in my own Shabd Sarup and take him to Sach Khand." Therefore, pray for the 'saran' of the Guru and put your love in the Lotus Feet of the Master. Whenever you ask for anything, ask for the feet of the Sat Guru. When the feet of the Sat Guru are firmly fixed in the nij man, and the surat has entirely become one with the feet of the Guru inside, then the Shabd Dhun will merge the surat into Itself. One day you will surely merge in Me. The feet of the Satguru are in Sach

Khand. You will reach there soon. Fear not. **You** will have no rebirth.

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39. Listen to the Sound Current every day and when you are free, and do Simran even while walking. Then all your worldly work will be done by the Master Himself. Do not worry in any way. You will not have another birth and you will always remain with me.

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40. To continue, your letter has been received and I have been very pleased to go through it and to learn of your welfare. You write that you had Mata Ji's (Swami Ji's wife's) Darshan and that she gave you Charanamrit three times. To make it clear, it was my request that Babu Sawan Singh be made to cross the three stages, for whoever crosses the three stages has not to be born into this world again, and that he should be given a sign to that effect. Therefore, Mata Ji has made you cross the three stages. When you are taken out of this body, you will go straight up and stop at the third stage. Do not entertain any anxiety. And Huzur's (Swami Ji's) Daya Mehr will also be sent on your home (family).

. Also please write how much money you expect this year. Pay and allowance are the same. But write separately. Then I shall tell you how to plan the spending of this year's income.

You are as dear to me as my own prana. Listen

every day to the Shabd Dhun, whether the mind takes to it or not. Listen to the Shabd Dhun. You will always be with me.

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41. You are my own darling. Wherever the Satguru may be pleased to send you, you will always be with me. (Outwardly or physically we might be separated, but inwardly we are always together, •wherever you might be.)

You will always go beyond Sahansdal Kanwal, up and up, on to Sach Khand. What the Master has told you from time to time, please keep all those things in your mind. And as for the worldly duties as well as the spiritual duties, Sat Guru Himself will look to all of them. You should not feel anxious about that.

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42. You have written that you still suffer from *kam' and 'krodh'. So you should do your Bhajan and Simran every day and, sometimes, giving up all worldly desires, you should concentrate on the Master's image with your 'nij man' (innermost mind). If you have a clear vision of the Image, then keep your attention in His Feet* and pray to Him that He may unite you with His Shabd Form. You should do this again and again for a quarter of an hour. And then slowly and slowly put your attention on the Sound. Listen to It for as long as your mind remains on It; but no worldly desire should arise.

*See footnote on page 28. By 'attention in His Feet' is not meant the physical feet. Physically, we are to keep our attention in the Master's eyes; likewise, internally, for the eyes are literally the 'feet', the 'door' or the emanation from the next higher form. So, it is the eyes of the Master on which we are to concentrate until we actually merge into that Form.

Concentrate on the point which lies on the left corner of the right eye; that is, the spot which is in between the two eyes, but slightly above and to the right. It is at the spot which is just under Sahansdal Kanwal that you will find the Astral Form of the Master. This has come down from Trikuti. It then sends Its reflection to the throat center which, in turn, is reflected in the heart center and then in the navel center. Concentration at the lower centers is not lasting. You should concentrate only on the center which lies above the eyes, on the left corner of the right eye, where it is real (original or lasting).

It is in Trikuti that the Master has His form (Master's actual form descends no lower than Trikuti). It is Its perfect image or complete image which falls; just above the eyes. So it is here that you should concentrate on His form. If the image of the Master has made Its appearance at this spot, then you will have His Darshan every day.

As the jiva is very weak, unclean and enveloped by maya, it is only by the Darshan of the Master's (astral) form and by obeying His commands that he becomes clean. The real form of the Master is His Shabd Form, and it is by listening to It that the jiva becomes absolutely clean. When he has the full Darshan within of the Master's Form, he will become very clean. Then the Master will see if all his worldly desires have left him and that he begs for the form of the Master only, and has no other desires whatsoever, and is happy in the Master's Will, howsoever hard might be His orders, and he is genuinely happy and says it from his heart that it has happened very well. Whatever is the Master's command, it is all Bhajan (to live according to the Master's Will is all Bhajan).

When the individual understands this, the Master will immediately take him to Sach Khand. There will be no delay. The individual has no power to go by himself.

You have written as to what sin deprived you of the Darshan. You have no past sins which can come in the way of your spiritual progress. It was the Master's 'Mauj' that you did not receive any orders to go to your work. And you had made no request earlier to come for the night for Darshan. But you have received the reward of the Sat Guru's Darshan (even though you have not been able to come).

When a disciple makes a request to the Master for something, even though He may accede to it at that time, He will grant it (only) after He has thought it over as to whether or not it is good for him. And if He gives it to him but knows that it is not beneficial, He will at once take it back. The Master is always with him only if he gives himself up to the Master. "You give up your own 'self' and merge in the Master" (Quotation from the Granth Sahib).

I am pleased with you. After getting well, you do your work without any fear or worry. Whatever is done within the orders of the Master is counted as 'paramarth' (spiritual work).

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43. And you are enjoined to go on with your Bhajan and Simran every day. Huzur Radha Swami Din Dayal is always with you. He is the Great Bestower and Forgiver, and He will do so. If you feel weak, you may go on with your Bhajan and Simran while lying down. If you cannot sit up, it does not matter. But keep on listening to the Sound of the Shabd Dhun. The more you listen, the better

it is. But keep your mind and soul in It and let the inner attachment always be in It. As for the official ~work, the Malik (Lord) Radha Swami Din Dayal Himself will do it and is doing it. And please do not feel any anxiety. In illness one ought always to keep up his spirits. You will receive Daya Mehr, and are already receiving it.

.... Now you are receiving Daya Mehr day and night. Huzur (Swami Ji) is all-forgiving and will forgive you (the karmas). You write that you receive letters from home, some saying one thing and some saying another. Please do not worry yourself. When you regain your health, we shall see to it. This is a domestic matter. So many problems come up from time to time. Write to them as you think proper and that you will attend to it when you come on leave. And please attend to your Bhajan and Simran every day. Huzur Din Dayal is always with you.

You have also said that you hold Satsang. That is very good. But it is very important to do Bhajan also. There is no other real work except Bhajan. Please reply by return post, for I am day and night thinking of you.... Radha Swami from all Dera people.

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44. You should read shabads from the 'pothi' >(Sar Bachan) whenever you have leisure because if you are too much disturbed or immersed in work, reading the 'pothi' will remind you of the Sat Guru. If you lovingly think of the Sat Guru, everything—"whether worldly or spiritual—will be done cheerfully and the mind will not feel troubled. Then even the routine or worldly work will have the same effect as "parmarth'. You have gotten the well sunk and the

Durbar built. You have received spiritual credit for these good works. Whatever bad actions there were in your 'pralabdh'—and were now to produce bad results—have all been cancelled.

Listen to the Shabd Dhun every day, even though, for a short time. When doing your Simran, do it with humble mind and surat at every stage. And then sit in Bhajan. Then the surat will be fixed. Do not feel any anxiety. One day you will reach Sach Khand and you will not be reborn into this world. Do not put your heart in any worldly thing. Perform your duties faithfully, even eagerly, but like a stranger—always thinking in your mind: "This is not my home. All this world and all its affairs are false or unreal." So you should take part in them, knowing them to be unreal, but the mind and the surat should always be at the feet of the Master.

.... Please withdraw your 'self completely from everything and think that whatever you are doing is the Sat Guru's work, nothing belongs to you, and cheerfully acquiesce in His Will. These are the signs of Gurmukhs.

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45. . . . Ever since the 'jivatma' has been separated from Sach Khand and from Shabd Dhun, it has lost confidence in Sat Purush and Shabd Dhun. But the Shabd Dhun always looks after the 'jivatma', though it knows it not, for it has fallen deeply in love with the mind and maya, and the objects of maya, and with the senses which are so deceptive, and loves them so much that it does not realize that it is to its detriment. It looks upon what is very harmful as something beneficial. Love for the mind has rendered it senseless, and mind itself has become senseless by

the pleasures of the senses, and maya has put such a covering upon it that it may never be able to come to its senses. It does not feel sorry in the least for wasting away twenty-four thousand breaths every day. And you cannot purchase a single breath at any price.

It is clear from this that the 'jivatma' is certainly senseless and runs after companions of low degrees, and puts himself under their subjection for mere shells (petty things). As a result, when he gives up the best of all bodies—the human body—he goes to hell, then again wanders through the round of 'eighty-four' (8,400,000 species of life). Therefore, believe firmly in the words of the Sat Guru. They are the words of the Lord God Himself. Sat Guru will again bring the 'jivatma' in touch with that Shabd Dhun and, with Its help, take him to Sach Khand. And that confidence which he lost so many births ago, will again be reinstated by the Sat Guru. Guru Granth Sahib also has a confirming line with respect to this: "Who reunites the tie broken so many births back." I have written you in brief, for I had very little time. Take that for a lot.

You should never think like this: "I should get this or that thing; or, such a one was far lower and now he has become a big man and I have not got it; or, why did God not give me this thing?" Such thoughts and low desires should never be allowed to enter your mind. You should always think that you want or care for only the love and faith in the Lotus Feet of the Sat Guru, and you wish to remain within His orders. (You should think:) "Everyone is suffering from the fire of maya and all the 'jivas' are being roasted in it day and night. Why do I then crave these things?" Sat Guru is the only one who

can take you safely out of this fire of the mind and maya. It is in His Feet that you should fix your love and devotion, and should never transgress His orders. (Also think:) "Whatever is in my fate I shall get and I should not crave more." Whatever worldly work He thinks is proper, He will do for you. Please have no anxiety. He is always with you. This should be your feeling.

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46. I was happy to receive your letter. It was well written. You mentioned therein that Chanan Singh's disease has been contracted by you because you permitted him to use your clothes. Well, do not worry about it. Do your Bhajan and Simran, and you will get well. It was ordained in this manner and it was beyond your power to avoid it.

You know all this very well, then why do you not take proper precaution? You forget intentionally. Please be careful in future. Grace will come to you. You have asked for forgiveness and you have been forgiven.

I have warned you a number of times that nothing should be put to your personal use unless it comes out of your own earnings. It appears that you have begun looking beyond your just dues and are accepting eatables offered to you. I suspect it and it should not be so. This is very, very improper and should never be done. Otherwise, you are the master of your own actions.

If a non-Satsangi brings anything to the Dera for distribution, I do not feel like distributing it. I and you are one; therefore why should you not feel similarly?

If anyone offers a present to you, it should be

passed on to some other person, but the former should be compensated. In other words, the person who brings the present for a particular object, that should be satisfied and the present should not be brought into your personal use. These are not my instructions—Such is the Order. Grace will come to you.

Baba Ji (your grandfather) has expressed a desire that you should construct one side of the 27-foot long tank in your village with bricks and mortar, during his lifetime. The demand is a minor one and you should comply with it.

Do your Bhajan and Simran regularly. Daya Mehr will certainly come to you.

NOTE: YOU are yourself responsible for the disease from which you are suffering now. You were ordered to use three ounces of ghee daily. You have stopped doing so for the past two months. The orders, were not carried out and therefore you have to suffer. Daya Mehr will come when you carry out the orders faithfully.

I wish to repeat that you must not accept a single present from an outsider. But if you do so, you must compensate him without delay, and do not give him false hopes. Otherwise, refuse point blank. It is like this: If a man comes to you with certain hopes and you try to put him off, his hopes will be directed towards you, and if his hopes are not fulfilled, he will feel greatly disappointed. You and he have the same feelings, and you should judge accordingly.

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47. Please believe this firmly: Radha Swami Ji is Himself the doer of everything, whether it is a worldly affair or government or social business. Everything is under His order. 'Parmarth' (spiritual

work) also is subject to His Will or Order. It does not matter if you do not get leave, for, everything is under the orders of Radha Swami Anami. Why then worry? Wherever He wants to keep you, that is the best place for you. You should never come without getting leave. The Grace will reach you even there. If one follows the* dictates of his own mind, then 'parmarth' as well as the worldly routine, both are spoiled. Therefore, be a Gurmukh. Believe as True whatever the order is. Be happy wherever you have been placed. Then you will have no trouble whatsoever.

Please do not write again that you will come without getting leave. Even the faqirs of lower degree say that the disciple should not think about himself. This is firm. You should not come without leave. The work that you are doing now is also the work of Radha Swami Ji I am very, very pleased with you.

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48. Bhajan and Simran should be attended to every day. It may not be much, but it should never be missed. You should listen to Shabd Dhun every day. Even in the course of your official duties and also while sitting, walking, moving about or sleeping, you should never forget the Shabd Dhun. Whatever you do in this world, whether worldly work or 'parmarth', it is all done by Shabd Dhun. The mind says, "I do it." That is wrong. It is all done by Shabd Dhun. Therefore, you should make your home in the Shabd Dhun.

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49. You ask me to control your mind. The mind will be controlled only by Shabd Dhun. Listen

every day with love and devotion to the Shabd Dhun and keep the form of the Sat Guru in your mind. Then the mind will never wander anywhere. One day it will be one with the Dhun and reach up to Daswandwar. It will remain there. There the surat will part from the mind, be one with the pure, unalloyed Dhun and, with the Daya Mehr of the Satguru, reach Sach Khand. There is no doubt about it. It will reach there.

50. Your letter received and the contents noted. I was pleased to read your letter. This poor mortal cannot achieve anything himself except by taking refuge in the Master. Whatever spiritual progress is to be attained will be attained with the Daya Mehr of the Satguru. But the 'jiva' (mortal) is very, very mnclean. Every day you must always remain within the orders of the Satguru and take refuge in Him. . . .

I am very, very pleased with you. This separation is only for a short time. You have prayed that your surat should not be separated from Nij Sarup Shabd Dhun (the real form of the Satguru). It will be like that. You have yet to pay back to some people and to take back from others. That is the cause of the delay.

I am very gratified to learn that you hold Satsang on Sundays and also sit on your feet for two or three hours in Bhajan. Remonstrate with the mind that whatever it does (of its own accord), it does not do according to the instructions of the Satguru. If it were to act according to the advice of the Satguru, then it would be Satguru's work and that is 'parmarth' (spiritual work). It may not be much, but it will develop into much. There is a parable which is apropos, so please follow carefully:

If the field is first thoroughly ploughed and seed is sown at the time when there is correct moisture in the soil, then one grain multiplies into a handful. Some wheat plants bear even two to three hundred grains, although the seed was only one. In some cases one seed produces one seer of grain. If, at the same time, seed is sown in barren soil, then even the seed is lost. So, whatever the mind does—the thoughts and the doubts and the arguments that it raises, the business of the world, pleasures, bad deeds, entertaining of sensual pleasures which lead to nothing—all this is sowing the seed in barren ground. No desires for worldly affairs should be entertained in the mind and you should always remain within the advice of the Master.

Whatever God has to give to a person, has already been allotted to him before he was born. The desires and plans of bad things which will never come to fruition (will never benefit the soul), to entertain them in the mind is to waste your time. All the desires and plans which man thinks of in his mind are useless. If he were to restrain all those thoughts and with the help of Gurmat put his mind in Shabd Dhun, then he -would become a perfect 'pamrathi'. It is said in Ratan Mala of Guru Granth Sahib:

"Kot kotanter tat ka veta Gagan mandal men rakhe cheta."

"A person who always keeps his consciousness in the sky of the second stage is one who has the essence of knowledge."

He is the real knower who, after having reached Sach Khand, again returns to this world by order. (Think of the) merit which accrues to one who strives *via*

Shabd Dhun and reaches Sach Khand. In this yuga the same merit comes to him who keeps his consciousness in the Gagan Mandal (sky of the second stage). Therefore, you should also keep your consciousness, in the Gagan Mandal and think it your great good fortune that your human life has been (spiritually) fruitful.

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51. I may say in brief that it was a very nice letter and I was very much pleased to read it. You wish that you may be able to enjoy your Bhajan so the way may be smoothened. I too wish that the way be opened and smooth, and I made this very request before the Sat Guru (Swami Ji) but, up to now, have received no reply. Have firm confidence that one day you will reach Sach Khand.

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52. You have written that you crave pardon for your omission or mistake. This will be done when you come here. But you should not feel any anxiety. Grace and Daya Mehr are descending upon you every day.

Keep both your surat and nirat attentive inside and watch what happens and what orders you receive. You are receiving Daya all the time and whatever Daya Mehr is showered, is showered through the Shabd Dhun. Make the vessel, that is the surat and nirat, fit to receive this. When this is effected, everything will be manifest. Always keep the idea of Gurmukhta in your mind.

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53. . . . All of them should do their Bhajan, and Simran every day and you, too, should listen with love and devotion to the Sound of Shabd Dhun. Surat, nirat and 'nij man'—all three—should be in the fine

Sound of Shabd Dhun, and no worldly or any desire should be in your mind or surat at that time. When you are doing the work of the Satguru, the Supreme Lord—and that is Bhajan or Simran, or recitation of the bani—no other thought should enter the mind at that time. Please take note of it.

I write again that when you are doing your Bhajan or Simran you should not at all think in your mind of any worldly work nor let any thoughts arise in the mind. First, do your Simran for a quarter of an hour, then gradually fix your surat (attention) in the Sound of the Shabd Dhun. Then give up Simran and fix your surat and mind in the Sound of the Shabd Dhun. Then you will experience real Bliss and receive Daya Mehr from the highest region.

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54. Please attend to your Bhajan and Simran every day. As you may not be able to sit, do it while lying in bed. Keep your attention in the Shabd Dhun even while walking and moving about. And keep your mind in it. For whatever you put your hand to, it will be accomplished quickly. The earth and the sky and all the created things have been created by the power of Nam, and Nam is the support of everything. Nam comes first. Wherever Nam is, everything is. Hence, you should first get hold of Nam. When you got Nam you got everything. Never forget Nam at any time.

You are particularly enjoined to keep your attention in Bhajan. The inner attachment should be there at all times because all worldly affairs are false and unreal. So do them, knowing them to be false or unreal, but keep your heart and love in Bhajan.

55. And please do your Bhajan and Simran every day. And take your 'self out completely, please, and put all your hope and trust in Anami Radha Swami who is really wonderful, indescribable, immeasurable and everlasting. His effulgence spreads to Anami Purush. There is only one ray up to Agam, Alakh and Sat Lok; but He, in His entirety, is in that indescribable region which can be named only as Wonder (region). Also in all these regions (Sat Lok and above), the surat and the nirat are the denizens of that Home. After having met a Sat Guru, work in this world but have your hopes fixed in 'That Abode', because all the paraphernalia of this world is unreal. Keep your 'surat' and 'nirat' and 'nij man'—all three—in the Sound of the Shabd Dhun every day.

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56. Be indifferent (unattached) to everybody else but have inner love and attachment for the Sat Guru. Have a constant inner attachment in the Sound of the Shabd Dhun, an attachment with 'surat', 'nirat' and 'nij man'. Let your love and longing for Shabd Dhun always rankle in your mind. (The word 'kasak' was used, which means a rankling pain, like a toothache, or the pangs of love and longing.) With the love of the Sat Guru, test the Shabd Dhun and always remember that we are not to remain in this world. (The more love we have for the Satguru, the higher will be the Shabd Dhun inside). This body is like dream-stuff. The body is unreal and everything of this world is unreal. Nam Dhun alone is real. Hold fast to that.

If you lovingly listen to the Shabd Dhun every day, all the faults of the mind will be removed. The desires of this world—which are responsible for birth

and death—will also go out of the mind, and then mind will begin to love Satguru. At all times you should keep within the bounds of the Satguru's words, I am very, very pleased with you. Have no fears. Huzur Swami Ji will do everything. You take the 'self out.

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57. Please attend to your Bhajan and Simran every day. As long as the mind would be fixed and the surat also will listen to the Shabd Dhun, it will enjoy the bliss—be it a minute or two minutes or five minutes. Even that much is sufficient. That will do. Have firm faith and attend to all your worldly duties also. But take the 'self out. Think it is Satguru's work that you are doing.

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58. . . . You need not worry. Swami Ji will do all that. He will free you from all sins and will take you to Sach Khand, definitely. Sit for Bhajan and Simran every day. And when you sit for Bhajan, do not think about any worldly work or worldly activities. There should be no worry nor any fear at that time.

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59. Further, I have received a very nice letter from you, written in Urdu characters, and I had that read to all the Satsangis on the Satsang day. I am very, very pleased with you. You are like my own prana.

Please listen to the Shabd Dhun every day and also keep the Simran in your mind all the time. As for the government or official duties, Huzur Din Daya! Himself will look to that. You should not worry, please. (Your aim) is to purify yourself and to develop

the power of reaching Sach Khand and to go up through all the stages and, after reaching Alakh, Agam and Anami Radha Swami Region, enjoy the bliss of merging into them and thus get deliverance and be rid of all bondage.

Listen every day to the Shabd Sarup of the Satguru. By virtue of It, the 'surat' will reach there, provided this is achieved by love for the bodily form of the Master. It can first be attained through His bodily form only. Whoever cannot put his faith in it (in the physical form of the Master) will get nothing, because Puran Dhani Anami Radha Swami had Himself incarnated in the form of Sant for the sake of the 'jivas' (human beings). Whoever believes, with faith and love, that He (the bodily form of the Master) is That (the highest form), will go across with the help of Shabd Dhun.

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60. Your letter was received and I was very pleased to go through it. In reply I have to say that you should go on with your Bhajan and Simran whenever you are free from official duties. And this Bhajan is meant for those who are busy and not for the idle. It is not for those who just sit and do nothing.

61. What they have written about mind, that it is very troublesome, verily it is so. But I tell you again and again that the advice of the Satguru should be written on the tablet of the mind, and the mind should always be eager for Bhajan and Simran. Keep this always in your mind and never forget it.

Further, keep Satguru's Sarup in your eyes, in your mind and in your surat inside. Do your

Simran, and with your feet and hands, walk and attend to your worldly duties. But never should you forget the words of the Satguru. Never let any desires pertaining to the world—whether good or bad—enter the mind. Then will the mind be still. Listen to the Dhun lovingly for two hours every day. Use this remedy every day. Then, with the Grace of Huzur Radha Swami, the mind will begin to enjoy Shabd Dhun.

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62. You write, "I have no access to the Inner Shabd Sarup; that is why the mind is always hankering for Darshan." That is right. As long as one does not have the fullest faith in the physical form of the Sat Guru, looking upon Him as the Lord and Creator and Anami, and not until this sarup (the physical form of the Guru) gets so firmly fixed in the 'chitta' (the mind stuff or the thing which gives the mind the handle to move) so that no external circumstances can disturb the faith—whatever be the pleasant or unpleasant circumstances—and the mind does not waver, not till then is the order given for the gift of this inner Sarup. There is no difference between this Sarup and the other one (between the physical and the inner form). It is the same as when one sees his face in a mirror. So long as the mirror is not clean, the reflection of the face is not clear. This is the secret which Anami Purush has kept concealed from us. What is that secret? That the physical form is a reflection of the Shabd Form, and the Shabd Form is not visible. I shall explain this to you when you come here. As one develops the understanding to grasp this mystery, Satguru—by and by—explains to him. As he goes on becoming cleaner and cleaner, Satguru joins him within, to

Shabd Dhun. One day Satguru will surely take him to Sach Khand.

Then you say, T am not. When you are not, the Satguru is. Whatever happens according to His Will, will be all right. Believe Him to be the source of every action. He will Himself look to His affairs.

63. The requests that you made in your letter have been sanctioned in the Durbar of Huzur (Swami Ji). One day you will surely reach your Home in Sach Khand, Alakh, Agam and Anami—Radha Swami's own seat or place.

Bhajan and Simran should be attended to every day. These instructions are for all because when you listen to the Shabd Dhun, you are present in the court of the Lord. This Shabd Dhun is a string (connection) from Anami Purush. It is in the heart (the spiritual heart center is in the head) of the 'jivas' and is doing everything. When we meet a perfect Satguru and He makes our contact with the Shabd Dhun, our 'abhyas' (practice) is reported through It, every day, to Sach Khand. Have firm faith that one day the Shabd Dhun will take you Home, and believe in the words of the Satguru, that He will surely take you. But do your Bhajan and Simran, please.

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64. Bhajan and Simran should be done every day. At all times you should feel that there is nothing here in this world which can be of any help to you in the end. Except the Sat Guru or the Shabd Dhun and His Daya Mehr, nobody can help one at that time. Therefore, attend to the worldly duties with your body, and, with mind, surat and nirat, do your

(spiritual) work relating to your Home. Devote yourself to Sat Guru's Bhajan and Simran, but never should there be a feeling of pride or illusion in your mind that "this thing belongs to me". Even if you become the ruler of the entire Brahmand, even then, you should think, "nothing in it belongs to me. I am only an agent. Whatever there is, belongs to the Sat Guru. I am nothing." Let the words of the Satguru always be in your mind: "I am nothing; I am nothing; I am nothing." And always keep the Simran in your mind. And at the time of doing all work, the Sarup or the Form of the Satguru should be in the mind. All this worldly work (official duties, daily routine, etc.) has been entrusted to you as a steward; that is, like things in a dream. You are very fortunate because you have been given the way to reach Sach Khand. One day Sat Guru will take you to Sach Khand. Give up the 'self' and firmly take refuge in Him. Put your love and devotion in the Sound of the Shabd Dhun every day, whenever you have time.

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65. The five rooms will be 9' x 10' because bigger rooms are not favorable for Bhajan, for too many men come in and then they start talking. At your request, I have increased the width by one foot and the length by two feet. I am building them, not for accommodating people, but for Bhajan.

... Whatever you ask for will be given to you—has already been given—but it is kept in trust. It is to you that it will be given. For example: The father has money but he does not immediately give it to the son, although it is for the son, but he gives it to him only after he has tested him. If it is given at once, he might waste it. First he sees his 'gurmukhta'

(obedience). But that (worldly) wealth is unreal. Still, first he tests him. This (which you will get) is the True Wealth and is inexhaustible. If the entire world partakes of it, it can lead to their liberation, and still this Wealth would not be exhausted. It can be contained only in the mind of a Gurmukh. So be a Gurmukh. The Wealth is already yours. Drive away all worldly desires from the mind and fill it with the words of the Satguru. Then see what Daya Mehr you get.

Put your 'tan', 'man', 'dhan', 'surat', 'nirat' (body, mind, wealth, hearing faculty, and seeing faculty) before the Guru and do not have the least claim to them. Watch for His commands. Whatever He orders, put it in your mind and act upon it. Even if He asks you to cut grass, think it to be the greatest honor. Cheerfully accept whatever He says, and •constantly keep testing your mind; then success is yours. Sach Khand is just behind this veil—not very far. Why entertain any apprehension or anxiety? You will reach Home.

You say that you want to give up service in order to devote yourself entirely to Bhajan. What is yours in the home or in the service? What is yours in the money? Just think a little. What is there in sticking to it or giving it up? This is like the juggler's trick. The world is like a dream. You write that you have not mentioned to anyone about the money so that you may not feel vain. Why should you feel vain?

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66. The life or the vital essence of Purush Anami Radha Swami transformed itself into Shabd, surat, mirat, Dhun, Sound. It divided itself into two currents

and came to Agam, Alakh and Sach Khand. Then Kal was created from Sach Khand as a 'kala' (one of the rays or powers). The currents of the Shabd Dhun have been sent from Nij Sarup Anami (Radha Swami) to take the 'jivas' back, out of the nine doors, to their own 'Nij Dham' (Real Home). It is this same Shabd Dhun which is heard every day. The Dhun is the life of every plane and, as it rises on its return towards its Source, it is, as it were, the life of Anami Purush. Listen every day with love, and devote yourself to it. This sound calls to us at all times.

If you say that you have no leisure from official duties, this is incorrect because the work is done with the body and only occasionally with the mind and then only for ten or fifteen minutes or half an hour or one hour. That is, when you want to make any calculations or when you wish to grasp a thing, only then are the mind and 'surat' and 'nirat'—all three—unaware of the Shabd Dhun. This is the way for those who have to do work, (the Path is for those who are busy and is not meant for the idle.) In this Kal Yuga only those reach the 'Nij Dham' or the Real Home who get their instructions from a perfect Satguru and attend to both things—the worldly as well as the spiritual—through His kindness and Grace. So you strictly remain within the orders (Will) of the Satguru. He will Himself take you to your 'Nij Dham'.

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67. Do your Bhajan and Simran every day and listen every day to the Shabd Dhun, whenever you have leisure. And believe it firmly that there is nothing in this world that is yours except Shabd Dhun. Believe it firmly that you are nothing. Satguru is everything.

You are only an agent of the Satguru. When you sit in Bhajan, first meditate on the form of the Satguru, then repeat the Simran, then gradually turn the 'surat' to 'Dhun' and, with inner love and devotion, fix the 'surat' and 'nirat' lovingly in the Sound. Then listen to the Shabd Dhun and give all your love and devotion to It—though it be for a minute or two, or five or ten minutes. Even if you listen for a short while, or even if you just listen—even then the report of this will reach Sach Khand, that you are sitting in 'prarthana' (humble supplication).

I am very, very pleased with you. Daya Mehr is reaching you at all times. Never harbor any worldly desires within. Always let the feet of the Satguru dwell in your mind. That very love will one day take you to Sach Khand.

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68. Please attend to your Bhajan and Simran every day and do not look upon anything as your own except Bhajan. And always hold fast to the Satguru and be in His 'sharan' (protection) in everything that you do. And attend to your worldly affairs too, but remain attached to the Satguru's feet by strings of love. And then the mind will not waver.

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69. You are enjoined repeatedly to attend to your Bhajan and Simran. Huzur Maharaj is always with you. You should do your Bhajan even when you are ill and not neglect it, for 'dukh' and 'sukh' (pain and pleasure) are the same. And when one is happy, it is then that the mind goes out; but when one is suffering, the mind does not go out and does not crave the pleasures of the senses and other worldly pleasures, but prays for help from God.

Now realize that the health of the body will not mean anything to you until you are able to love the Shabd Dhun with 'surat', 'nirat' and 'nij man'. If one is able to fix himself in the Shabd Dhun, then the love for the feet of the Satguru and for His Sarup (Form) will come internally into his mind. And only with this effort, the sufferings (bad effects) of the past twenty-one lives will be washed away.

And if this can be practised for all the twenty-four hours, then the karmas of crores of past lives will be removed. And when, with the Will of Satguru and the steadiness or fixity of the mind, love and devotion in the Shabd Dhun are fixed, then the Bliss of the same is felt, and the love for Shabd Dhun is felt with 'surat', *nirat' and 'nij man'. Then you will know that Sat Punish Radha Swami Dayal is showering His Grace.

Even though the body may not be quite healthy, you should think, it is a sign of Daya Mehr and always keep your attention and devotion in the Shabd Dhun. Do not feel worried. You will receive Daya Mehr in every way. Do not look upon it as illness but as a sign of Daya Mehr (Mercy and Grace). Reply by return post, even though you write only a post card.

(Post script by Baba Ji in Gurmukhi:) The letter is in Urdu. Please read it carefully and believe it to be Daya and Mehr (Mercy and Grace). Take this affliction to be a blessing. It is this affliction which will save you from another birth. Therefore, if you go through it here, it is good and it is according to the Will of the Guru.

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70. Look upon money as the dirt of your hands.

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71. Further, I have received your letter and learned everything, and I have been very pleased to learn of the great Daya Mehr which is being showered on you.

Always repeat the Names in your mind while attending to your work. Whatever work you do, think it to be Satguru's work. You should think, "I am only an agent. Nothing is mine." You should do Bhajan and Simran while doing your official work. If you get too much work, at that time fix your 'nirat' in the 'chit' and also on the regions of the Shabd, and repeat the Names. Look after the work superficially. There is no botheration in Simran. You can go on doing it. Simran is connected with the Dhun, and Dhun is connected with the Shabd, and Shabd itself is the very life and essence of Anami Purush. Therefore, if Simran is done lovingly, with 'nirat' (attention inside), then it is very blissful and you receive the fullest Daya Mehr. The mind and the 'surat' are particularly dyed in the dye of Shabd Dhun, and the pleadings reach Sach Khand every day. I am very pleased with you.

In this world we have to give to some people and take back from others. This is the great noose of the Negative Power. And 'jivas' in the entire creation, from the gods downwards, whether they belong to the 'sukshm' creation or the material creation, all of them have this noose around them. Therefore, we should render what we have to render unto him to whom it is due. If we do bad things or spend needlessly, or owe something to other people we will have to render an account and to pay them in one life or another. The first rule of 'paramarth' is: Never eat anything which does not belong to you (earn your own living).

Even if one is the ruler of the whole world—even then—he should honestly work for his living. Out of your honest living, use part of it yourself, give some to others—to family members and to Sangat—as much as you can, and do your Bhajan and Simran every day.

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72. You should do your Bhajan and Simran every day, whenever you have time. Also keep your inner love and attention in the Shabd Dhun with 'surat' and 'nirat' and 'nij man'—even while walking, sitting, moving about, or sleeping. Let the attention of the mind be always in the Shabd Dhun

Keep the mind engaged in the meditation of the Lord and in fear of Him, and perform your official duties zealously. Let the 'man' and 'surat' and 'nirat' and 'nij man' be always turned inside with love and devotion. This is as good as Bhajan.

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73. Now something about the inner condition (progress) for which Malik Radha Swamii Din Dayal has sent us here. For that we must strive hard. At all times, while working, sitting, walking, or sleeping, keep your mind, 'surat' and 'nirat' in the Shabd Dhun—that is the awakening of the consciousness of 'nij man'. The Light which is supporting and strengthening with its power the mind and the 'nij man' and the 'surat' and the senses and the 'pranas', and makes us recognize everything—'sukshma' (subtle) or 'asthool' (material)—is Nirat. Identify the Dhun and hear it with love and devotion, and while doing so, let your 'surat' and 'nirat' and 'nij man', all be in the Shabd. And Daya Mehr will come of itself, straight from Anami Purush, and report of this.

condition will every day reach Anami Purush, and your effort will bear fruit. It is this treasure of Nam which we have to accumulate and for which we have come.

And in doing things you should never think, "I am doing anything" or "I am anything", but think that Satguru is all in all and I am only carrying out His work. The moment one begins to think of himself (that is, asserts himself or thinks that he is doing anything), that very moment he turns his back upon Shabd Dhun and also disobeys the 'hukm' of Anami Purush. You should, therefore, always remember that everything, including the body and all that you are receiving or all that He is giving you—wealth, property, family, sons, daughters, all worldly goods—belong to Him. Do not lay claim to anything. But you have to work among them and keep your love and devotion in the Shabd Dhun and carry on the affairs of the world with your body.

It is my wish that you should get ready now to build your village house next year. Make arrangements for baking the bricks. By the end of the next year that ancestral house must be rebuilt.

74. Bachint Singh was to have fallen ill this year but this has been commuted to only a few boils. Please do not feel anxious about it.

About Bhajan and Simran, you say that the mind¹ is very troublesome, it puts obstructions in the way of Bhajan and Simran, and gives rise to needless thoughts of various sorts. This is the nature of the mind. Mind is the source of all 'vikar'—'sukshm' or 'asthool' (bad, wrong or sinful things, whether astral or material). All the sins and unrighteous

things—and the entire creation, 'sukshm' and 'asthool' and the Shakti, the power which cannot be estimated—they all come out of the mind in the same way as sparks fly out of burning fire, but the fire does not know anything about it. This is the function of mind.

Those who follow 'Gurmat' restrain their minds and keep the mind from transgressing the instructions of the Guru. They are accorded praise and honor both, in the world as well as in Sach Khand. To keep within the bounds of the words of the Perfect Master, sums up the Spiritual Discipline. You resign yourself completely—offer body, mind, property, everything to the Guru. Do not have a claim to anything. Then the mind will never go out. If once you have given away a thing to somebody, you have no more any claim upon it. If you overstep the words of the Guru and come in between, then the mind also gets its chance. That is how the mind is troublesome.

Always listen to the Sound and keep the mind in Simran. Give up arguing in your own fashion and put your attention in Shabd Dhun, then the Shabd Dhun will itself get hold of the mind. Whatever you do—whether official work or worldly work—is all Master's. The Guru is ready to take you across this world. Why do you worry? This Shabd Dhun which is at all times ringing within you will never leave you. Hold fast to It. One day it will surely take you to Sach Khand. Believe this firmly.

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75. Please attend to your Bhajan and Simran every day and cheerfully accept the Will of the Satguru because internally the Shabd Dhun is always with you. Whatever He thinks is right and proper, He does. Wherever He is pleased to keep you, remain there

with pleasure and do not forget Him internally even for a moment. He is always protecting you outside and inside. Keep your mind and 'surat' fixed in the Shabd Dhun. Attend also to your worldly duties. And all of you should attend daily to your Bhajan and Simran.

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76. He is always with you. He will do whatever He thinks best. Always keep your 'surat', 'nirat' and 'nij man'—all three—in the Shabd Dhun and be happy wherever He places you. All the work is His. Whatever you do, think, you are doing Sat Guru's work. Do not put yourself into *it*. And *let* this be firmly imprinted in your mind. Never think otherwise in your mind. Your body, mind, possessions, 'surat', 'nirat', eyes, mouth, nose, ears, hands, feet—everything and all this worldly paraphernalia—all belong to Satguru. "I am nothing"—act with this idea in your mind and do what is proper.

This advice which I have written above should never escape your mind. Keep this advice firmly in the mind, and then act. Then, without fail, at the time of hearing the Shabd Dhun and at the time of Simran, you will enjoy the Bliss. Always remember these three things:

1. If you get the sovereignty of fourteen lokas¹ (worlds), you should not feel elated, for *it* is unreal. If you love unreal things, you will be deceived.
2. If that sovereignty is taken away from you, you should not be disappointed, for it is taken away by Him who gave it. It was His and was also unreal.

3. However much someone honors you, or maligns you, you should not be happy when praised and honored nor offended when maligned.

Acquiesce in the Will of the Lord and be cheerful wherever He places you. When the mind is not attached or affected and remains the same in all circumstances, then the gift of Sach Khand comes every day via Shabd Dhun through the 'bachan' (order) of the Sat Guru. Daya Mehr comes on you every day. Listen to the Shabd Dhun with 'surat' and 'nirat' every day.

When you sit in Bhajan, first do the Simran for fifteen minutes, also keep your attention (dhyān) in the sound of the Dhun. Gradually fix the 'surat' in the Dhun internally. Then sit in Bhajan (listen to the Sound). Then the 'surat' (power of hearing) and the 'nirat' (power of seeing) will not allow the mind to wander.

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77. You write that you will have less work this year. If you have less work, do Bhajan and Simran and depend on the 'Mauj' (Will) of Huzur (Swami Ji).

..... Now please note that you always remember this moment because henceforth, at all times, you will be having the Shabd Dhun within you (literally, "in your pot", meaning "in your head").

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78. Whatever apparatus we have for hearing and seeing, is attached to the soul and to the gross and the subtle mind, also to the 'pranas' in the body and the three bodies. All of this may be considered as a sort of state or condition during all the twenty-four hours

(of the day). (All of this consists of the apparatus for the use of the soul, but we should not become attached to them.) We are not to desire nor lose ourselves in any of the apparatuses of all the three bodies nor any worldly goods, nor any pleasures of the senses.

Do not even be concerned about what is going to happen and how it will happen. Leave all this speculation. All these possessions we received from the Satguru, so simply consider them as a trust. Never take them to be your own. This you have to understand: That 'y^{ou} are' nothing, but all belongs to the Master. I simply do not exist. Whatever part of the intelligence or mind you use in accomplishing any worldly task, should not be considered a part of you, but as belonging to the Satguru. This should absolutely be driven out of your mind: That 'y^{ou} are' doing it.

'Jiva' means the unliberated soul. All that you possess has been given to soul and mind for their use so that you may bargain with Kal by giving back all this and getting Nam from the Master, and with the help of the Sound Current that comes out of 'That', reach back to Sach Khand (our Real Home). This has been completely forgotten by the soul and the mind by mixing with maya, and they have begun to look upon everything as their own. And, under the spell of maya, both the soul and the mind are imprisoned by maya; and Kal, by putting the weight of karmas on them, has pressed them down.

So long as you do not completely surrender yourself to the Master, hand Him all your possessions and become altogether detached from them; so long as you do not do this, you will not get deliverance.

Therefore, utterly leave yourself and stand aloof. Understand that the body, mind and wealth (worldly possessions)—all belong to the Master, I simply do not exist. It is with this attitude that you have to do all your work and to remain under His orders. Then He Himself will take you within, when He finds you fit.

You should, with all devotion and love, have a steady Dhyān of His lotus feet within, and do not lose hold. Take refuge at the feet of the Master inside. Shabd Melody has been given by the Sat Guru. This gift will never be lost, but will take you to Sach Khand one day. Every day give your love and devotion to this Shabd Dhun, and cherish a keen longing for this in your heart

You got less work this time, so you should be content with what you have and devote all your free time to Bhajan. Only Nam, that is Shabd Dhun, is your own. So you should keep the powers of 'surat' and 'nirat' (hearing and seeing) fixed on it with love and devotion. You do the work of the world with hands and feet and with the (gross) mind, but the 'nij man' (subtle or innermost mind) should remain attached to the feet of the Master.

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79. And you are strictly enjoined to spend all your leisure from official work in Bhajan and Simran, and not to waste time in meeting people or talking to them. We should do at least that which is in our power. A Satsangi should always keep his mind humble and fix it inside in the Shabd Dhun with 'surat' and 'nirat' and inner devotion. The way of a Satsangi is always to look at his own defects and on the merits of others. This is the way that one should walk

in life so that at the last moment (of death) the mind and 'surat' may not go astray; but will cross the bounds of Kal and reach the True Home that is Sach Khand and Alakh and Agam and Anami Radha Swami.

And please do not worry about worldly business. Only take yourself out when doing anything. Satguru will let you do those things which are proper; in fact, it is already done. Whatever you had to do, that has already been done. He is within you in Shabd Sarup and in that form takes care of you. And even in the body—whatever is going on; that is, the 'pranas', the senses, intelligence, consciousness—in all things—He is the doer. He is the Shabd. He is the Nij Sarup of the Satguru, and He is always with you.

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80. Please do not worry about illness, for such is His Will.

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81. Today, along with your letter (in the same mail) came a letter from Chachaji (Seth Partap Singh, Swami Ji's younger brother) in which he acknowledged the receipt of two hundred rupees. The rains are good. Chachaji has sent, as Parshadi, a piece of cloth for your coat. When you come here it will be handed over to you.

82. It is my firm advice to you, never to ask me to write when I can come. Is it reasonable for Satsangis to compel the Master to give Darshan? Suppose one cannot come? I can come if I am fit and can travel. You do not take into consideration whether or not I am fit to travel.

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83. Whenever you are free from your work,

concentrate your attention at once by means of Simran. Then, with 'nirat' and with the inner devotion of the mind, hold on to the Shabd Dhun and put your 'nij man' there. And at that time do not let any thoughts of the world or any desires come to you. Only the Dhun should claim your attention and nothing else should cross the field of your memory. Gradually control the waves of the mind and learn to select the Dhun. If you do that every day, the 'surat' will develop such a love for Shabd Dhun that it will always long for the bliss of Shabd.

You are to live in the city, but as if you were living in a wilderness. I am very, very pleased with you.

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84. Attend to your Bhajan and Simran regularly. And whatever leisure you have, use it in listening to the Shabd Dhun with 'man' and 'surat' and 'nirat' and inner devotion. That should be the center of your attachment. Even while doing the usual work, the inner attachment of the 'chit' should be there {in Shabd}.

Radha Swami and Daya Mehr to you from Chachaji (Seth Partap Singh). He has written, acknowledging receipt of two hundred and ten rupees. He says that half the rooms are ready and that you should not send any more money until he writes.

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85. Attend to your Bhajan and Simran every day. And at all times, while working, walking or doing anything, listen to the Sound. And listen to the Sound with 'surat' and 'nirat' and inner devotion and attention.

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86. Attend to your Bhajan and Simran every day. Believe in your mind that whatever exists, is Satguru's. Your worldly possessions, your occupation, service or other worldly affairs, sons, daughters, your body, 'surat', 'nirat', 'nij man', and even the inner devotion and attachment of the 'nij man' and the Shabd Dhun, the intellect and the 'buddhi' (discriminating power), hands, feet, tongue, nose,, mouth, eyes—"all are Satguru's and so I have given them back to the Sat Guru. I am working for Him.'^ The Sound of the Shabd Dhun which comes from the final and highest Wonder Region, Anami Radha Swami, that is the form of the Satguru. And whatever is happening in the world, that order (command) comes out of It. Always listen to the Shabd Dhun with love and devotion and then attend to your worldly affairs. But go on listening with devotion to Shabd Dhun with the mind, 'surat' and 'nirat'. Never let the attachment of the mind (for Shabd Dhun) lessen and never entertain a desire for anything of this world. There is nothing in the world greater than this wealth of Nam. Then why hanker after anything else?

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87. You ask me to come and bring the pothis (books) with me. It is not appropriate at this time. When you come here I shall tell you. And go on doing your Bhajan and Simran, and never forget God. It seems that I cannot come to Murree Hills. I do not get a chance. And when I plan to come there,, something always happens of which there was no idea. Now you come yourself and give Darshan and have Darshan. I write again, if it is Huzur's (Swami Ji's) Mauj to send me to the Murree Hills, I shall

come immediately. Otherwise, I have no option.

Always keep your mind in Bhajan and Simran. Whenever you want to have Darshan inside—the Shabd Dhun is always there—fix your 'surat' into It and you will have the merit of Darshan. The longer you stay therein, the more merit you will have.

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88. I have learned about your family affairs. Kaka (the young child) is reported to be ill. That is according to His Will. Pleasure and pain come and go. He will be merciful.

You should attend to your Bhajan and Simran every day, fix the 'surat' and 'nirat' on the 'til' above and behind the two eyes, and listen to the first thin and weak Sound—a mixture of the gong and partly of the conch. Listen to this Sound of the Shabd Dhun and fix the attention there, just as one tries to catch the Sound which is coming from a distance. You are not to hurry. Listen in this way every day and you will receive Daya Mehr. I have told you in brief. Consider it much. You did well in getting the pothis.

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89. . . . Tell them that when they sit for Bhajan, the first quarter of an hour should be devoted to the Simran of the five Names. Then they should contemplate the Master's form, and gradually unite the 'surat' with the Melody of Shabd. Then slowly and slowly their 'surat' and 'nirat' should be fixed in the Sound of Shabd Dhun. Then the mind will not generate thoughts. This inner attachment of the 'nij man' (innermost mind) is, in this case, called 'nirat'.

Please make it understood by all the people and

you yourself should also never miss your Bhajan and Simran. The attention of your mind should always have an inner longing (remain steady), and in no work that you do, should you consider yourself the real doer. At all times think, "I am nothing. The body, the mind and the wealth, all belong to the Master. 'I' do not exist." Having understood this, with love and devotion merge your 'surat' (hearing), 'nirat' (seeing) and 'man' (attention or mind) in the Sound Current. Then the mind will not go anywhere (it will not wander). When you will leave the I, you will hear the Shabd Dhun of Nij Roop which is connected with the Dhun or Sound of Bin (also spelled 'Vin' or 'Been' or 'Veen' or 'Bina' or 'Vina', and is similar to the ancient lyre or lute) which is the ultimate form of Shabd. It is then that Grace will descend from above. It comes every day, but the 'man' •(mind), the 'surat' (ears) and the 'nirat' (eyes) are all filled with the 'I', and there is no room to place His Grace and Mercy, so It goes back to Sach Khand in the Melody of the Sound Current. (It comes in this form and It goes back in this form; therefore, we should attach ourselves to It.)

The greatest achievement of the 'jiva' is to leave his own 'self and become separate (from not only the body but also the mind) so that the I is not. But this should properly come from within. Then whatever the 'jiva' does, the Lord Himself is doing it for him.

Do your Bhajan and Simran every day. If you say that you have too much work, then this is not an •excuse, for the mind, the ears and the eyes remain unoccupied (that is, the inner ears, etc.). In all your work pertaining to this world, only the 'pranas' are

occupied. When one has to do accounts, at that time the attention of a portion of the mind is required for a moment. (When we think we are concentrating on our work only, during that time also our mind wanders from one thing to another, but it moves so fast from one object to another that we are fooled into thinking we are concentrating on our work only).

One who is intoxicated with his worldly status, his family, his wealth or its instruments, in the same way as one gets intoxicated with alcohol or narcotics, cannot do Bhajan. And when he says that he has no spare time for Bhajan, this is all a fraud of the mind. All our breaths, morsels (eating and drinking), sitting, walking (every moment and every action) are to be accounted for. One will not be saved by any but the Satguru. Realize this and keep your 'surat' (attention) in Shabd Dhun. And you have to think how much of your time has been wasted in talking. This time will never come back. Think of it and remember that you have to die. We are not going to live here forever. Our days, minutes and breaths are all numbered. Take your mind out of the worldly desires and put it in the Sound Current.

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90. You should be content to remain wherever the Lord places you. Wherever He keeps you, take it to be His Grace and always do your Bhajan and Simran every day. And all of you should devote your time to Bhajan and Simran every day. At all times, with love and affection, keep your 'surat', 'nirat', and 'nij man'—with inner devotion and true love—in the Sound of Shabd Dhun and perform your daily duties with the body (and the lower mind). Mind should not be attached either to the worldly

activities, possessions or comforts. And you should always think, "I am not in this body, only the Satguru is". The 'surat' or attention should every day be centered in the Shabd, without fail.

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91. Let the 'surat' and 'nirat' and 'nij man' always have a craving for listening to the Shabd Dhun inside, all the twentyfour hours. Attend to your worldly duties by all means, but let your inner attention be in the Shabd. Always keep watch on the mind so that it may not transgress the orders of the Satguru. Always keep the words of the Master in your memory.

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92. You say that if you had not gone to Kalabagh, you could have sent the money from Murree. Never entertain such regrets, for, official duty comes first. It has happened, as it had to happen. Never again entertain such regrets.

Do your Bhajan and Simran every day, and when there is too much work, do not get confused, but think of the Master's Feet* and begin Simran. And have courage, for it is the Lord Himself who is doing everything. He will Himself do everything. I was very pleased to read your letter.

When you sit in Meditation, at that time do Simran, with 'surat' and 'nirat' in the 'chit', till the form of the Satguru comes in (go on doing Simran and collect 'surat' and 'nirat' in the 'chit' till you see the form of the Satguru). Then gradually listen to the Sound. The attention should be unwaveringly fixed in the Dhun. The love and devotion of the 'surat' should be completely fixed in the Shabd Dhun.

*See footnotes on pages 28 and 57.

Let the mind and 'surat' be fixed firmly in the Dhun with concentrated attention; then listen to the Shabd Dhun. You will feel the Bliss.

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93. Please have no apprehensions about anything nor worry about the brick kilns. It is government work. All government work will go on of itself. Only think yourself as an agent and Radha Swami Din Dayal will Himself do the rest. You need only work honestly and faithfully. Radha Swami Din Dayal will be merciful. If the man in charge of this assignment before you showed thousands in profits to the government, you will have no trouble. Take away all anxiety from your mind and work freely without any anxiety.

Please note that you should always be mindful of your Bhajan and Simran, and should not waste time in the least. Do not worry that work has not been done, but worry and repent that so much time has been wasted and that so many breaths passed away unutilized, without your having achieved anything—worldly or spiritual.

As for the relations and the family members, do not be sad when they pass away. This Shabd, which is your real wealth, is covered by three sheaths; namely, 'karan' (causal), 'sukshm' (astral) and 'asthooF' (material). Shabd is the tree. All worldly people are like leaves. The leaves of the tree do not last more than a year. Every year all the leaves fall, but the tree does not feel it and is unaffected by the loss of its leaves. See how much 'gyan' (knowledge) the tree has? And our intellect or our knowledge is not as good as that of a tree, even though we are conscious and the tree is 'jar' (unconscious), and it cannot receive

'Mukti' (Liberation) like we can. Our progeny, wealth, property, rank, greatness, reputation, family, wife—in fact every worldly object right up to an entire kingdom—all are unreal, and we have not even so much knowledge as the tree which is 'jar', for the tree never feels the loss of its leaves!

Always look upon the world as if it is a dream, and believe it firmly. Our relatives also are part of the dream-world and are therefore unreal. Work in the world with this consciousness in your heart. Keep the Simran always in your mind because only the Shabd Dhun is lasting and all else is unreal. And the word of the Satguru also is true. It is never false. Keep it always in your mind. Keep 'saran' (refuge in the Master) always in your mind. And put your 'surat' and 'nij man' in the Sound of the Shabd Dhun. And keep in It. When you sit in Bhajan and hear the Sound, give up all worries of the world. There is nothing greater than Shabd. Increase this practice from day to day, and never lessen it. Always, while sitting, walking, or moving about, keep this in your mind and always keep the idea of Sach Khand, Alakh, Agam and Anami in your mind, thinking to yourself, "That is my Home. It is There that I have to go." This will keep you indifferent towards the world. The Sound of the Shabd Dhun and this idea of Anami Radha Swami Dham, should always be in your 'chit'. This is all the 'karni' (sadhan or discipline). There is no greater 'karni' than this. Do this every day.

What you are doing is fruitful. Take the T (ego) out of yourself and remember only the Satguru and the words of the Satguru. When everything—body, mind, wealth—everything belongs to Satguru, then

all the worldly goods as well as relations also belong to Sat Guru. Shabd Dhun is of Satguru. " 'I' am nothing." Always remember these words. Radha Swami is your protector and will never let any worldly misery visit you. He is very pleased with you. Drive off worldly love and in its place keep the love for Satguru. Always keep on with your 'pothis' (reading books) and then think on what you have read so that the mind and 'surat' may enjoy the sweetness of the Shabd Current which has been allotted to you by Him. Drive out longing for the world and then it will be all Shabd and Shabd. And I am very, very, very much pleased with you. And Radha Swami is showering great mercy upon you, but make your mind deserving of it. If the Lord, in His kindness and mercy, sends disease or death, you should not say, "Why has it been done?" But, instead, be grateful to Him for it. Accept this and follow this, and you will become a Gurmukh.

Your letter received personally through... I did not mean that you should not live *in* the cantonment; but I was thinking that there are restrictions in the cantonment and in the cantonment you will have to live like Europeans. Otherwise, the cantonment is good and the air is pure. But you should live alone and not let many other people come to you. And encourage only Satsangis. You are not to become very intimate or familiar with anybody.

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94. You should go on attending to your Bhajan and Simran. *It is right to start with Bhajan and Simran in everything.*

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95. . . . Well, it is the Will of Huzur (Swami Ji). One should be content where He wishes to place

him. Illness and suffering or pleasure and pain are the natural accompaniments of the body. When the karmas have been finished, the disease will disappear.

96. Please do not worry about Basant Singh but go on with his education and teach him draftsmanship also., Never mind if he has failed twice. He will get through. Who knows what is his destiny? You feel sorry that your son is not good in education while other boys much younger study diligently. But think: Have the sons of other people got Nam? When they die they will not go Home, but your sons will go Home. What comparison is there between your family and those of other people? Look up. Do not feel depressed.

Attend to your Bhajan and Simran every day and listen with love and devotion to Shabd Dhun, and get purer and purer. As for the affairs of the world, the turn which they take depends upon past karmas. They come as they are and pass away—sometimes good, sometimes bad. Have no anxiety about them. If there is anything to be anxious about, it is Bhajan.

Look upon this world as only a dream. Do not get attached to things of the world. Remain indifferent and remember the words of the Satguru, that all this world and its appurtenances are unreal and like a dream. Put your mind and 'surat' and 'nirat', with love and devotion, into the Shabd Dhun. And cease thinking too much of the worldly affairs.

When you sit in Bhajan, be as indifferent to the world as you are in a dream, when you are unconscious of this world. The same advice is for all—Basant Singh and Mai Ji and bibis, all of them.

97. As for the pothis, Gujja Singh says that the printing work has been stopped and will be resumed only when new type is received. There is now a demand for both, Ghatramayan and Anurag Sagar in Gurmukhi. Butamal, printer, has up to this time done nothing. He has printed neither Anurag Sagar nor Ghatramayan nor Huzuri Pothi. Please write to him soon to finish at least one of these books. They are in demand and should be supplied, but Anurag Sagar is not yet to be given to—•. And Ghatramayan also will be given. And Chacha Ji (Uncle Seth Partap Singh) will ask for Huzuri Pothi (Sar Bachan) also, although he has not asked up to this time. But so far he has not printed any nor does it seem possible that he will do so. Gujja Singh and Aya Singh are at Rawalpindi. Please write to them and also to Moolamal. And the pages of Huzuri Pothi, up to Bachan number seven, which have been printed so far, are not good because the punctuation marks are not correct.

I had also received a paper from Chacha Ji but have not been able to comprehend the entire contents. It is being forwarded to you with this letter. Kindly read it, let me know what he means, and return the paper to me along with your reply. However, I may add that it is not possible for me to co-operate with—in matters spiritual. He is a disciple of—and the latter had completely forgotten the method and details of Initiation, which was bestowed upon him by Swami Ji Maharaj. Therefore, how can—(this disciple of his) know anything about it? I have written this letter and enclosed the original so that you may also know the correct position. I shall myself inform Chacha Ji when I reply to him. He already knows and you

should also know that the method of Abhyas (Shabd Practice) which was given by Swami Ji Maharaj was and is TRUE AND CORRECT, and you were all Initiated along those very lines (as instructed by Swami Ji Himself).

Everything else here is all right. Bricks are being removed from the kiln and kept in the Dera. The work has not yet been taken in hand.

Please continue with your Bhajan and Simran whenever there is time, and always keep your internal love in the Shabd Dhun. Keep the Simran firmly implanted in your mind, while cultivating love for and devotion to the Shabd Dhun. The inner attachment of your 'surat' and 'nirat' should always be in the Shabd Dhun, but perform the worldly duties with your body. Write to me as soon as it is convenient.

Copy of letter from Seth Partap Singh Ji Maharaj to Baba Jaimal Singh Ji Maharaj, mentioned in Baba JV's letter #97 to Babu Sawan Singh Ji.

This letter was written by Seth Partap Singh while he was visiting Allahabad, for the purpose mentioned in his letter.

4th August, 1902

Beloved of the Satguru, purified by Shabd, pure of face and intellect, Baba Jaimal Singh Ji:

I have received your letter and was very glad to read its contents. And the stone which you suggested will be put in the building, you may be assured about that. My son Suchet Singh has come back on pension.

I am, however, sorry to note that there is a tendency of forming different sects and cliques in our Satsang, and that all Satsangis are not in harmony

with each other. For this purpose I have come here (to Allahabad).

We have decided that a Radha Swami Satsang Central Association should be started. Pandit Ji has insisted that I should be its president and he will be the vice-president; that Lala Ajodhia Parshad, son of Huzur Sahib Maharaj, (Rai Bahadur Saligram) and eight others, as well as yourself, should be the members. Or, in whatever manner any ten members can be selected by the Satsangis by a vote of the majority. I am therefore sending you a pamphlet containing a complete description about this Central Association, and can send you any number of copies as may be required. Please send instructions to all your Satsangis that they should sanction the following ten names and endorse these pamphlets in token of their nomination. If you have Satsangis in far off places, they should also be asked to act accordingly. I am giving below the names of the ten members mentioned above:

1. Lala Ajodhia Parshad (son of Rai Bahadur Saligram).
2. Pandit Brahm Sankar Misra Sahib.
3. Lala Baleshwar Parshad.
4. Lala Madho Parshad.
5. Rai Ishwar Sahai, *alias* Raja Sahib.
6. Lala Suchet Singh (son of Seth Partap Singh Ji Maharaj).
7. Baba Jaimal Singh Ji Sahib.
8. Lala Sudarshan Singh (another son of Seth Partap Singh Ji).
9. Munshi Hargobind Dayal Sahib.
10. Mr. Boolchand Sahib.

It is expected that by the constitution of this Society, different groups and cliques will disappear and Satsangis will love each other as brothers.

Please give my Radha Swami to Bibi Rukko and tell her that her information to the effect that——wants to take possession of——(some books) is incorrect. I may inform her that he is a true Parmarthi and a man of integrity, and he is at all times prepared to sacrifice his mind, his body and his wealth for Radha Swami Nam. And it makes him very happy to see others also doing the same. He himself has sacrificed everything of his own for the sake of Radha Swami Nam. She should, therefore, rest assured that he will not do anything that is not proper.

Kindly send this letter to Babu Sawan Singh also for his information.

PARTAP SINGH SETH

98. Gujja Singh came here on Saturday and remained here also on Sunday. He was anxiously waiting for you and had brought with him one hundred copies of Anurag Sagar, duly printed. Huzuri Pothe (Sar Bachan) has also been printed up to the thirty-third bachan and its preface will be sent to you shortly at Rawalpindi, as suggested by Chacha Ji (Seth Partap Singh). He also agreed that it should be sent to Rawalpindi as early as possible and that it should not be written in the preface that Swami Ji had no Guru, and whatever is in the Hindi pothe should be translated verbatim and that nothing should be added or omitted. Kindly send a copy of your proposed preface to me as well as to Gujja Singh.

About the Dera, the position is this: If you wish a Satsang Ghar to be constructed, you should write to

me and also send me a rough specification. Please note, however, that it should be at least sixty feet long and thirty feet wide. Apart from the cost of bricks, this will cost us about Rs. 2,500. If you wish to construct it, please let me know. Please also inform me in case it is not your intention to do so.

Please continue to do your Bhajan and Simran every day, regularly, and note that you should not be sorry in pain or elated in pleasure. Both should be treated as His Will. Whatever Radha Swami Din Dayal does or will do, shall be for our benefit. You should have your inner self fully concentrated in Shabd Dhun, but carry on your worldly duties with your hands and feet.

I received a letter from Chacha Ji Maharaj (Seth Partap Singh) that I should give my consent for ten members of the Radha Swami Central Association to be formed there. I have replied that I shall not have anything to do with anybody who is not related to Swami Ji Din Dayal or who is not connected with His family. I have not recognized anybody else before nor shall I do it in the future. Then Chacha Ji Maharaj cancelled his order to endorse my consent for the ten members, with the remark that I have done the right thing. He mentioned that he only wanted to test my love and faith, which has been proved to him, and he is very happy.

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99. Huzur Swami Ji Maharaj's Bhandara Prashad is being sent to you. Kindly acknowledge its receipt. Twelve or thirteen people from here had gone to attend the Bhandara at Agra, which was very nicely celebrated.

We have also been asked to prepare a list of the

names of our Satsangis and send it to them in Agra. This we shall do.

You know that a committee has now been formed in Agra. Chacha Ji (Seth Partap Singh) will also write to you on this subject.

Chacha Ji desires that we should all co-operate with the Agra Committee. Although I have given him my formal consent, it is not possible for me to agree with the committee because the 'updes' (Initiation) of——is not in accordance with Swami Ji's 'updes'.——do not follow Swami Ji's method of Bhajan practice and have forgotten it altogether. On account of this, I cannot agree with the committee. You are being informed, and when Chacha Ji Maharaj writes to you, kindly tell him that this matter should be referred to Baba Jaimal Singh. I am informing Chacha Ji Maharaj that if they are prepared to satisfy my three conditions, I shall fully co-operate with them. The three conditions are:

- (1) The 'updes', namely the system and method of Initiation and Bhajan, should be the same as was practised and taught by Swami Ji Maharaj, and not as
- (2) We should have the option of nominating three members from the Beas Satsang, but you and I should not become members. We shall select our own members.
- (3) Offerings will not be solicited from our Satsangis, because they are all poor and we do not wish to take anything from them. Here we give 'updes' (Initiation) only for Bhajan and Simran.

Kindly make a careful note of these three condi-

tions in your diary, so that a correct reply may be sent to them. If Chacha Ji Maharaj again writes to you for the names of Satsangis, you should also put up these three conditions. If he accepts them, we shall have no objection to giving the names of our Satsangis. But please do not give them in haste. You should furnish the names only after receiving three or four reminders.

Please attend to your Bhajan and Simran regularly, every day. And while working or reading the pothi (Sar Bachan), always keep this idea firmly in your mind: We do not belong to this world. I shall give you an illustration: Formerly, you were in Murree Hills, following that you worked hard with all your zeal in Khairagali, then you were transferred to Rawalpindi, and now you are in a different place altogether. Similarly, we shall also be transferred from this world. We should not feel attached to the body as we have no permanent connection with this physical body.

If we do not transgress the orders of the Satguru, and do our Bhajan and Simran every day, and drive out worldly attachments from the mind, and continue to keep the inner attachment of 'surat', 'nirat' and 'nij man' in the Shabd Dhun, fill the mind and the 'nij man' with love for Shabd Dhun, and every day continue to listen devotedly to the Shabd Dhun, we will merge into It. And please, always and at all times, remember these words. Please read this out to all Satsangis.

Be it known to you that (in Agra) the Bhandara and the Bhog arrangements have now been transferred to the committee, and the heirs of Swami Ji Maharaj have no connection with it, nor is their authority recognized by the committee. Swami Ji's 'Updesh'

(Instruction) in Bachan Number twenty six in Sar Bachan (Verse) is given below:

"Then the Satguru replied and thus gave the description of the higher regions: ... HE FURTHER DIRECTED THAT THE SIMRAN SHOULD BE OF THE FIVE NAMES AND THE ATTENTION SHOULD BE FIXED IN THE TWO-PETALLED LOTUS" (Do-Dal-Kanwal—the topmost lotus of Pind).

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100. . . . Please tell Babu Gulab Singh that he should not lose heart in illness because whatever pleasure and pain comes to us, is the result of our actions in past lives and it will come to pass. But all those who are ill also receive Daya Mehr. Do not feel perturbed, but take everything cheerfully. Also attend to your Bhajan and Simran every day, for when one is ill the mind does not usually run outside. It becomes detached and takes to Bhajan. 'Surat' and 'nirat' are concentrated. Therefore, look upon moments of pain or suffering as a blessing, for then all the attention is directed towards Bhajan—but this is only in the case of Satsangis. It is not so with other people. So, when one is suffering or in pain, he should always observe the instructions and direct all his thoughts towards Bhajan and Simran.

And, further, in the case of pain or suffering, it is the 'pranas', or the five tattwas, or even the mind that feels the pain; but the 'surat' (soul) never feels that pain. Therefore, put your 'surat' in the Shabd Dhun. So long as your love is attached to the Shabd Dhun, you will not feel the pain. As in the case of 'sushupti' (deep sleep), the mind and the 'pranas' go into the 'naF' (tube), which is ten-finger-breadth long, and get

absorbed there—then you have no consciousness of the body and feel neither pleasure nor pain. This centre is in the navel, within the region of the nine doors (the nine apertures of the body). But the centre of the Shabd Dhun is higher, above the nine doors and the region of Maya. How, then, will the 'surat' suffer bodily pain? Hence, it has been said that pain became the remedy and pleasure a disease. Remember, everything happens according to His 'hukm' (order).. We must accept it cheerfully.

Please, you do not seem to understand that when the official duties are over, you should not talk to anybody. In the evenings, from 6 to 8 o'clock, you should sit in Bhajan as long as you can—be it for half an hour or one hour or fifteen minutes or an hour and a half—and keep the 'surat' on the inner stages. Then hold Satsang from 8 to 10 P.M. After that, you may go to bed or you may indulge in talk. Then, at 4-30 in the morning, you sit in Bhajan and continue up> to 5-30. Then, throughout the day you attend to your official duties and at the same time you may talk. But when you are free from official duties, then you should neither indulge in talk nor waste time in the company of non-satsangis. You should not eat at tables, either. You are never to have meals cooked for non-satsangis in your kitchen, especially if they take meat and drink. If you keep the company of non-satsangis, you will also feel the detrimental effects of their company.

No, you have to carry on the work. Your way of living should be different from that of other people. If anybody offers you anything free, you are never to accept it, for how will you repay him? If you do not strictly adhere to this rule, you will not be able to-

attain the highest 'Parmarth'. You will have to pay them in return, and if you pay in return, how will the door of the Shabd Dhun be opened? I have felt it within me and so I have said so. As I have written you, you should live in this world like a duck which, though it lives all day in the water, flies with its wings quite dry. It is my prayer that you may receive Daya Mehr at this time.

Keep the 'surat' and the 'nirat' in the Shabd Dhun with the internal attachment of the 'nij man'. Do it with love and devotion, and cultivate detachment of mind. Love the Shabd Dhun and do not let your mind run after worldly work.

101. Attend to your Bhajan and Simran every day and do not feel disturbed in time of distress, nor elated in happiness. Look upon everything as 'Mauj'. Whatever comes from Radha Swami Din Dayal and whatever will come will be for our ultimate benefit. Keep an inner love and longing for Shabd Dhun, be it night or day. And attend to your worldly duties with your hands and feet. Be happy, no matter what comes. Whatever pleases Huzur Radha Swami Din Dayal must be good.

And never, never get perturbed and think that at such and such a place you were happy and here you are unhappy. Every Satsangi should look upon it as 'Mauj'. You are once again enjoined not to lose heart when things go wrong. But do not transgress the orders of the Satguru.

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102. You have written about the severe illness of Babu Gulab Singh, which I have noted. This body

is allotted both pleasure and pain (sukh and dukh). When it has been gone through (that is, when the karma are finished), he will be all right. Tell him not to worry. He was due for some trouble in these days. When the punishment of the karmas is over, he will be cured. One should not lose his presence of mind in illness. If he does that, *it* only makes the illness worse. He will be all right, rest assured.

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103. . . . Along with your letter I also received a letter from Babu Gujja Singh who says that the Pothi (Sar Bachan translated from Hindi into Gurmukhi) is finished. He wants the pages of the preface. Please send the pages covering the preface as soon as possible to Babu Gujja Singh at Rawalpindi. Please do not write therein that Swami Ji had no Guru.

104. You should come to the Dera during the Christmas holidays, even if you get only one day. But you will have to go home too, though it be for a day or for a night only. And nothing will be added to the larger Huzuri Pothi (Sar Bachan); not even a single word, except the preface. Whatever Swami Ji Himself has said, that shall remain unchanged. That is why I am going to Rawalpindi.

Attend to your Bhajan and Simran every day. And again, Babu Ji is enjoined to take care of his Bhajan and Simran. If you cannot sit up, do it while lying in bed. Whatever is done will be credited. If you do it even for a quarter of an hour (in illness) it will be equivalent to one day's Bhajan, and keep your mind in it even while walking and moving about, and hold Satsang every day for one hour.

Do not worry that you will have to sit inconveniently for two or three hours. You have only to keep your mind fixed on it. And be within the 'bachan' (words or instructions) of the Satguru. Firmly take refuge in the Master and have full faith in Him. And go on hearing the Shabd Dhun even while walking and moving about, and then you are always in His Presence. Shabd Dhun alone is the Power which carries on our work. What else can do it? You are only an agent. Think only of your Shabd Sarup and know that my Sarup is Satgur Shabd Sarup. And have faith and worry not. Keep a balanced and unaffected mind, both in pleasure and in pain, and write more often; that is, four letters every month and surely not less than three.

When you come to me during the Christmas vacation or at some other time, I shall explain to you all the inner things, even though you remain with me for only one hour. I am not committing anything to writing. I shall explain to you verbally.

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105. This book (Sar Bachan) will contain only what Huzur Radha Swami Din Dayal was pleased to utter with His holy tongue. Not a word or a letter or 'lagmatra' (dot or dash) more will be published. All this arrangement I have completed. This has been carefully explained to Babu Gujja Singh as well as to Lala Butamal. And it was for this that I had gone to Rawalpindi.

Whatever was in the smaller pothi has been published. Now its printing is good. And if it is decided now to print Ghatramayan, then please write. Also write if the decision is otherwise. But it would not be nice if it is not printed now, for everyone now

knows that Ghatramayan has to be printed. The rest depends on you. It will, of course, involve an expenditure of about 500 rupees. Please do write about it. Babu Gujja Singh has spent all that was given to him, but the check for 100 rupees, which you had sent, has not yet been cashed. I had given him some money. He would not accept more. He is contented whether you call him in service or you entrust to him the publication of books. He is happy either way. Do as you think proper.

And you should attend to your Bhajan and Simran. If you cannot do it sitting, do it while lying down, but do it you must. And you have to attend to your worldly duties too. But keep the inner attachment of the mind and 'surat' and 'nirat' and 'nij man' in the Shabd Dhun. We perform our worldly duties with our body and through the help of the pranas, and not with 'man' (mind) or 'surat'. The mind and the 'surat' and 'nirat' should be fixed in the Sound of the Shabd Dhun while doing our work.

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106. Why did you undertake all this trouble, please? It is you who have always been rendering service and supplying what is needed And please do not feel anxious or worry about anything but whenever you have leisure, spend it in Bhajan. And be active and prompt in your worldly duties. The Lord Himself is the doer.

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107. Why feel concerned about your illness? It will go away when the karmas are finished. Do not feel worried, because the karmas, whether good or bad, are like a debt and will come to pass. A Satsangi

will not be born again. Hence, he will have to pay off the karmas in this very body. Please do not feel worried. The Lord tests our patience and soundness. If He sends pain and disease, *it is for our good*. You should look upon pain as pleasure. And now your trouble is about to come to an end.

Do not forget your Bhajan and Simran and do not waste night time in needless talk. For the night is meant for rest or Bhajan and Simran. Whatever work you have to do, do it in the day time. I told you at Rawalpindi also, that no one connected with official work should approach you at night. Do you not some times go to your officers' bungalows and waste time in talking? What is the use of carrying on talks at night? How high are the buildings raised by your talking at night? Now I have said enough. The rest is up to you.

If you want companionship, you should hold Satsang from 7 P.M. to 9 P.M. every day, please. Even if you are bodily weak, you should still read the Huzuri Pothe (Sar Bachan) for at least half an hour, even while lying down. Please read two to five shabads every day.

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108. Please write about your health also. Are you now quite fit, or not? When ill, you should not worry too much but should think that this body, life, pranas, they all belong to Satguru. Whatever pleasure or pain one has sown, the body will certainly have to go through them. But a Satsangi is granted five-sixths remission and has to undergo only one-sixth. Look upon pain as pleasure and endure it cheerfully. It has been said in Granth Sahib: "Thee I worship in happiness; in sorrow too, I turn to Thee, and pain as

pleasure treat." Think of these lines and fix them in your mind. And Swami Ji Din Dayal has said: "Look upon the moment of pain as a blessing". Because it is in pain that we turn to God, hence these moments are the best moments. 'Dukh' (pain and sorrow) is also a result of Daya. One should not lose his balance when in sorrow and pain, for in a short while this will pass away. Keep your thoughts in Malik (Lord) and attend to your official work. You have only to be there. He will do the rest.

Illness or disease of the body may be compared to a storm which strikes down the branches of many trees and even uproots some of them. Similarly, the disease destroys the body, but there is no cause for anxiety or fear. You will be all right in a short time. But you are asked to keep me informed of your condition. And when you find the pain in your body too much, you should immediately sit in Bhajan or Simran and it will be all right.

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109. If you cannot do Bhajan and Simran in a sitting position, then you may do it while lying, whether ten minutes, fifteen minutes or half an hour. Even this is enough. And always keep your love and attention inside. Please do not get discouraged but look upon pain as pleasure. Do not look upon anything as your own except Shabd Dhun and Nam. This is our Life, our very being and our Protector. It is This which we should love from our innermost heart. May Daya Mehr from Huzur Din Dayal Radha Swami always reach you.

.... They should all be told to do their Bhajan and Simran every day because nothing in this world is ours except Bhajan. Nothing in this world should

make us forget that. This opportunity will not come again. Do not follow the arguments of the mind but remain within the orders or the instructions of the Satguru. Do not be led by the mind. Attend to all worldly duties but keep your love and devotion in the Lotus Feet of the Satguru because the breaths that we have to take and the food that we have to eat are all limited. The work of the world is to feed yourself (earn your living), and Bhajan is for going across, to our Real Home. These are the two things that have to be done. Except for them, tell the mind, "I am not to follow your suggestions". Always keep the words of the Master in your mind. What more should I write to you? If you follow this, you will go straight to Sach Khand. Do your Bhajan and Simran every day.

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110. Now that your house is ready, you should move into it. First you read five shabads from the Huzuri Pothis (Holy Books), then let all the Satsangis chant aloud: "Radha Swami, Radha Swami" for five minutes. Then think in your mind that Huzur Swami Ji is sitting on a bed or on a seat (in the room). Then for fifteen minutes sit in Bhajan. If that is not possible, then repeat the Simran (for the same period). Then remove the bed or the seat and occupy the house. Please take the above to be my firm directions. Do move into your house, please, because now it is only in this way that I can come to you. I am always with you in Shabd Sarup. If you can get four days leave, you may come here.

Please carry on your Bhajan and Simran every day. Always keep this feeling in your innermost Jiheart: The world is unreal, its sovereignty is also

unreal and all the things that there are in it are unreal, including our own body. You should carry on in this world, knowing it to be unreal. Whatever we think and do while dreaming, seems real at the time; but when the dream is over, we know that it was false or unreal. Similarly, all the business of the world is false or unreal. Never be really attached to it. Your true attachment should be in the Shabd Dhun, and have a firm faith in the words of the Satguru and know that they are true words. Also, while attending to your official duties or going about or sitting or sleeping, at all times go on doing your Simran mentally and Huzur Din Dayal Radha Swami Anami Purush will look after your spiritual as well as your worldly duties.

You already have the merit of Darshan. When you come here, I shall tell you everything. I am however telling you a few things now: When you sit in Simran all alone, dwell upon the words of the Sat Guru and at the same time do the Simran (repeat the five Holy Names). Meditate upon the form of the Master. Then you will have Darshan. Then put your 'surat' and 'nirat' firmly in the Shabd Dhun. You will have Darshan, but there should be complete love and faith.

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111. And do your Bhajan and Simran every day. You should also hold Satsang. Carry on your official duties too, but also find time for Bhajan and Simran, and never forget death at any time. And always remember the words of the Sat Guru. Our 'Home' is beyond Alakh and Agam. We have to go there by riding the Shabd Dhun. That is our Light. It is the reflection of that Light which keeps the entire world

going. What illumines Ishwar, the 'jivas' (beings who live in this Pind), Maya, Suksham, Asthool (subtle and gross worlds), Pind that is the body, and Brahmand? The illuminator of all these is Shabd Dhun. So hold onto that Sound. Fix the mind, the 'surat' and the 'nirat'—all three—in It and banish all desires of the world. Then listen with love and devotion to the Shabd Dhun at any time, whether fifteen minutes or half an hour, every day. The Dhun will itself purify you and take you up to the Radha Swami Region. Believe this firmly.

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112. When you come on ten days leave, you should first proceed straight to your home. On your way back, drop at the Dera on Saturday at about 5 P.M. and then go back to your duty the next day, after attending the Sunday Satsang. You have to go home because there are many things to be done there and they have been hanging fire for the last two or three years. Therefore, please go straight home. I would be very pleased if you go home and then come here.

You write that you feel very sad (udas), you are tired and do not feel like doing anything. It is all right. One should be indifferent to the world. It does not matter. Put your attention in the Shabd Dhun and at all times fix your 'surat' (attention) in the Simran. Then listen to the Shabd Dhun with love and devotion. Then the body fatigue will go away.

You also write that your new boss is very strict. What is the purpose of strictness? You have to do government duty. You will do it all the better because you will be apprehensive and will do it carefully, and will relish Bhajan and Simran better. All is well. Whatever has to happen will happen according to the

Will of the Lord Radha Swami Din Dayal. Therefore, fear not and keep your mind strong. Without His order, nothing can happen, and whatever has to happen has already been settled. We have only to work along the lines which have been previously laid down. Lord Radha Swami Ji is doing everything. You work fearlessly. Guru Din Dayal is our Protector. When He has showered the True Treasure upon us, why care about the false wealth? Rather, we should never care for this false treasure. Always listen to the Shabd Dhun attentively and with devotion, whenever you have time.

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113. Do your Bhajan and Simran every day. Never leave your 'surat', 'nirat' and 'nij man' free. Always keep them in the Sound of the Shabd Dhun. Believe Satguru to be Omnipresent and Omniscient. The same advice is for Narayan Singh, Chanan Singh and Basant Singh.

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114. Whatever is to happen or to be said, will all be done according to the order of the Lord Radha Swami. Nobody else can do anything. Please believe it firmly in your mind. Nobody can do anything—neither add anything nor take away anything—because Radha Swami Anami, the Lord of all, has assumed the human form and is attending also to all our worldly or material affairs. This is the law that has been laid down: If, as a result of one's good karmas, anything has to be given to him, it comes to him through a human being. If his karmas require that something should be taken away from him or he is to be deprived of something, then also it is while he is in the human form that it is taken away from him. Therefore,

please have no doubts. What is in your destiny, nobody can remove. So be contented with your 'pralabdh'. You will get neither more nor less. You will get whatever is the 'Mauj' of Huzur Din Dayal Anami Radha Swami, and be content with that, please.

Bhajan and Simran is our real work. This will always accompany you because it is the gift of the Satguru. It may grow more, but it will never diminish. All other (eminent) positions up to 'Dev Lok' and 'Baikunth Lok' (regions of the gods) are unreal. It (worldly position) will be given, but it will be taken away also. So whether you get it or not, it is the same because it is afterwards taken away too. All positions in life are of a similar nature. If you get a position it is all right and if you do not get it, even then it is all right. You should not feel badly about it. The Lord has Himself, by His Daya Mehr, shown you the way to His own Home. Strive to reach that highest position, Anami Radha Swami, and have full love and confidence. Believe firmly in your mind that one day, in this very life, He will take you to your Home. But you should listen lovingly and devotedly, with 'surat', 'nirat' and with inner devotion of the 'nij man', to Shabd Dhun. Discard all desires of the 'pindi' mind and practise this every day, even though you do it for a short time. It is also the order for everyone to do Bhajan and Simran every day.

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115. Also please carry on your Bhajan and Simran every day and read from Sar Bachan every day. And once a day you should hold Satsang for an hour or an hour and a half. The real greatness is in Shabd Dhun and Nam. All other ranks are unreal. There-

fore, fix your 'surat' and 'nirat' and 'nij man', with devotion, in the Shabd Dhun. If you listen for ten minutes, or five minutes, or four minutes, or two minutes, or even one minute, with love and devotion, millions of sins and obstacles will be removed. And after being purified, and testing and distinguishing the note of the Dhun, you will merge into it and enjoy the Bliss. (You will know which note to by-pass and which one to merge into).

In this very life you will reach Sach Khand, but you should not hasten, please. Whenever you are free from government duty, you should not waste your time even a little, nor fritter away the attention of your 'chit' (mind stuff, memory, inner attention), for this time will not come to you again, even for a minute and we have to carve a place for ourselves in the Shabd Dhun while we are still in this body.

Please, never forget the inner devotion or attachment of 'surat', 'nirat' and 'nij man' (to the Shabd). It does not interfere in worldly duties. There is ample time for 'parmarth' (spiritual work), and it has to be done, please. At the end of our life no worldly thing will be of any avail to us. Only Nam Dhun and the words of the Sat Guru will help us.

116. You are all enjoined to do your Bhajan and Simran every day because this effort—that is, Bhajan and Simran—can be done only in human life and not in lower bodies. Only in the human body can one unite with God provided one gets the complete Initiation and complete secret of the journey from a perfect Master, and has full love and faith in Him. When there is not the slightest doubt or want of faith

in the mind, then everything is accomplished. There is no higher position than that of Nam. You have received the full details of the journey and the full Initiation.

Now take care to avoid thoughts or speculations of the mind, which is your enemy. All the desires of the mind are false. They (the desires of the mind) are the cause of the entire world being bound and drowned in the well of the pleasures and pains of this world. Please see that you never transgress the orders of the Satguru. Then listen to the Shabd Dhun with love and devotion. Listening every day will make you pure. And riding the Dhun, you will reach the 'nij' (your own) region of Radha Swami. Please believe this firmly.

Listen with reverence and devotion to the Shabd Dhun, for it is This which created the world and it is to It that the creation will resolve itself. Crores (tens of millions) of miraculous powers are in the Shabd Dhun. He Himself, through His Grace and Daya, calls us day and night in the form of Shabd Dhun. Whenever, at any time, you turn your 'surat' or attention to this Sound, it immediately beckons you. But what a pity that we neglect this wonderful thing and this supreme bliss from which all other delights have come. All other pleasures are useless, for they are born out of the desires of the shallow mind. Therefore, to run after the desires and longings engendered by our enemy, the mind, indicates our great unworthiness, neglect and senselessness. . . .

Now reflect over it and take to the Shabd Dhun. There will be no obstacles in the affairs of the world. To dwell on the thoughts and desires of the mind is simply to waste your time.

117. Go on with your Bhajan and Simran every day, not losing any spare time, whenever you have leisure from official duties, for this is credited to your account. It is necessary to go on with your Simran with every breath, even while eating. Once more, you are enjoined to note that there should be no time when you are not having Bhajan and Simran.

118. Now I write to you a little about 'Parmarth': When you are free from your work and have leisure, develop that condition of the mind which enjoys 'sushupti' (deep sleep). Particularly, just before going to sleep, see that there is no worldly desire or any kind of desire in the mind. Then repeat the Names. Then repeat the word "Radha Swami". Go on putting 'surat' and 'nirat' in the Dhun and listen to the Sound with love and devotion of the 'nij man', and with an intense longing. And you will feel the bliss of the Dhun or the Sound. You may not be able to keep the attention there for long, but you will enjoy the bliss. Practise this every day, whenever you have time or leisure.

You should not indulge in those actions which are fruitless—whether they are of the world or of 'Parmarth'. Your spare time should not be wasted because you are allowed a fixed span of time. You take twenty-four thousand breaths every day. They should be utilized either in the performance of your worldly duties or in 'Parmarth', and the mind should be kept under control—within the bounds of Satguru's instructions. Then all worldly and spiritual work will go on very nicely and automatically.

119. You should do your Bhajan and Simrara every day. Swami Ji is 'angsang' (actually with you) and His Grace is reaching you.

A LETTER FROM BABA JI MAHARAJ
TO
GANGA SINGH

I have read the contents of your post card. Bhajan? with every breath means that the soul remains constantly engaged in listening to the Shabd Dhun, and the mind also remains concentrated. Whatever time is spent thus is all meditation.

Repetition of the Holy Names should always be done with the mind, for this purifies it. It also saves the mind from being polluted. Only when the mind is pure will it contact that Shabd Dhun.

Violating Satguru's orders and following the dictates of the mind constitute bad deeds. Bad deeds are also termed bad attributes, for when one follows the mind, the latter invariably leads one into evil ways. Good deeds are performed by keeping the mind within the commandments of the Satguru and having implicit faith in Him.

You write that you are not able to do Bhajan and that the effort is beyond you. Such an attitude is laziness and indifference. You mentally crave good and tasty food, and you have it twice daily. However, the practice of Bhajan and Simran bestows everything on us and this spiritual practice is the very purpose for which the human form has been given to us. The human body is really the temple of God and He can be realized only within it. Why then waste such an invaluable gift?

You say also that your job necessitates hard work for long hours and that it is difficult for you to arrange-

time for Bhajan and Simran. You know that even in villages ploughing is done, wells are run and cane crushers are worked throughout the night. Likewise, whatever duties there are and the tasks one has to accomplish can also be effected in the night. You have to make the best use of life because you have a perfect Master, who has Initiated you and explained the True Path to you. The time now wasted in complaints, excuses and worries should, therefore, be devoted to Bhajan and Simran, so that it may be spent usefully.

Please read this letter over and over again.

LETTERS FROM BABA JI MAHARAJ
TO THE SANGAT
AT VILLAGE BHADALLAN

1. I could not come because I was ill. I will come sometime later. All of you should daily do your Bhajan and Simran. And whenever you get time, read Huzuri Pothi (Swami Ji's writings). The speech and the writings of Saints (purify the mind, strengthen one's faith in the Satguru, and take the mind to Bhajan.

2. May the Merciful Radhaswami ever protect you! Kindly convey my Radhaswami Greetings to the entire Bhadallan Sangat. May His Grace be showered on all of them. The same may also be conveyed to other devotees—men and women.

By His Grace I reached the Dera without inconvenience that same night at ten a'clock. I am indeed very pleased with all of you. Please attend to your Bhajan and Simran daily and also hold Satsang. All of you are indeed fortunate that God has bestowed upon you this great boon. By listening to the Shabd Dhun daily and becoming pure, you will one day reach Sach Khand.

All the Satsangis (devotees) must have love and affection for each other. You are really all one. Have implicit faith in the Satguru and one day He will take you 'There' with Him.

Do not get angry if anyone criticizes me. It is due to the Grace of the Saints that whosoever they Initiated has already been redeemed. They also

liberate the critics, for there is no other way out for such people. In this manner even those who have no faith (the critics) are also cleansed and liberated. Saints alone understand His Will.

I am extremely pleased with you. Whoever has received Initiation will be taken to Sach Khand.

Please convey Bibi's Radhaswami to all.

3. I was going to tell you about Dharam Singh's illness, but did not do so in my previous letter. The past karmas can never be cleared without undergoing their results. Even when Ishwar Parmeshwar takes a body, he also has to undergo the results of his karmas. Do not worry. The life span originally allotted to us cannot be lengthened or shortened. There is one way, however, to shorten it. If one gets a perfect Satguru and follows His instructions, the span of life can be changed, through His Grace. Keep firmly under the protection of the Satguru.

4. Whenever you pray within, with faith, your •call will be heard and the Satguru will come to you. Everyone should do his Bhajan and Simran daily. Enter Shabd Dhun, and whenever you get leisure listen to it. You will become purer through this constant listening.

Nothing is our own in this world except Bhajan. Bhajan and Simran is our work. Also perform your worldly duties, but keep the mind in Simran. Remember Bhajan and Simran at all times, whether walking, sitting or sleeping. Since wherever your desires are there you will go, you will then be absorbed in Bhajan.

I am very pleased with you. In all actions think that you are doing nothing. Everything good is being -done by the Satguru, and the evil is done by our mind. Do not follow the dictates of the mind.

LAST WORDS (BACHANS) OF BABA JAIMAL SINGH JI MAHARAJ

(As recorded by Bhai Jawala Singh, His close associate and pathi. These papers have now been found among the old records of Huzur Maharaj Baba Sawan Singh Ji.)

BACHAN NO. 1

On a Sunday morning, the 11th of Sawan (July)-(1903), Baba Jaimal Singh Ji Maharaj ordered all Satsangis to go to the Bhajan Ghar (the second and then recently completed Satsang Hall) and sit in Bhajan. He Himself did not go there. However, Bibi Rukko and one more Satsangi did not go. Baba Ji ordered these two also to go there and sit in Bhajan. Bibi Rukko said that they would go only when Baba Ji Maharaj also goes. Then Baba Ji said, "I have already been there and now the orders are that I should not go there any more. Both of you should go now."

Bibi Rukko and the other Satsangi went there, but the other Satsangi remained outside. As soon as Bibi Rukko stepped inside the hall, she suddenly exclaimed, "What is this change in Sat Guru's Mauj (Will)"? She immediately returned and told Baba Ji that she was not able to get the Darshan of (to see) either Chacha Ji Maharaj or Baba Ji, but that she had the Darshan of (had seen) Babu Sawan Singh on the platform.* Baba Ji Maharaj replied, "Bibi, remain

*Babu Sawan Singh Ji was still in government service in those days and was not at the Dera at that time, but the Lord was pleased to manifest Himself as Babu Sawan Singh Ji.

within the Hukm (order)."

Baba Ji further reminded her that the very day on which Babu Sawan Singh came to His Satsang with Babu Kahan Singh, she had been told that Babu Sawan Singh was His previous associate. Also that now Swami Ji Maharaj is pleased to take the work of Parmarth from Him, but this fact should not be made public yet.

After hearing this from Baba Ji, Bibi Rukko requested all Satsangis to sit in Bhajan once more. Following this, all Satsangis were given permission to reveal what they had seen, and all of them stated that they had had the inner Darshan of Babu Sawan Singh Ji sitting on the platform.

BACHAN NO. 2

During the month of Bhadron (August), early on a Friday morning, Baba Ji called His younger brother, Jiwan Singh, and said that all the worldly work of their family had now been completed satisfactorily. He then asked if they required anything else. Jiwan Singh replied that now all they wanted was Sat Sangat; namely, the continuance of Satsang and Spiritual Guidance. Baba Ji told him that Dan Singh (another brother of Baba Ji Maharaj), who was a close disciple of Huzur Swami Ji Maharaj, through His Daya Mehr (Grace), had also made a similar request.

Baba Ji then called Bibi Inder Kaur (His sister-in-law) and asked her to demand anything she desired. Bibi Inder Kaur requested that she desired nothing except to remain with Him. Baba Ji told her that she should try to contact Shabd Dhun and continued,

"Swami Ji Maharaj is with you at all times." He mentioned that He also had no desire except to remain in love and devotion at the Lotus Feet of Swami Ji Maharaj.

Later, while returning from Village Ghoman towards Balsarai, He said that Swami Ji Maharaj had now completed the worldly as well as the spiritual desires of all the Satsangis and that He (Baba Ji Maharaj) was now preparing to leave.

BACHAN NO. 3

During the same month, on a Thursday, one Sadhu Satsangi told Baba Ji that he was not prepared to accept anybody as Guru in His place. Baba Ji replied, "You people are not worthy of any Saviors." Then one Satsangi requested Baba Ji for Spiritual Enlightenment. Baba Ji said that very few people were able to understand the greatness of the ten Sikh Gurus. Nevertheless, whosoever, during their lifetime, was able to recognize the ten Gurus as Sant Sat Gurus was made worthy of complete Salvation and was released from the "wheel of eighty-four".

Baba Ji continued: "Similarly and very rarely have people recognized me as Sant Satguru." He further stated that whoever is appointed by a Sant Satguru in His lifetime, to be His Successor, is in fact the Sarup (Form) of the Sant Satguru Himself.

Baba Ji related that the Guru whom He appointed in His place would have greater personality and distinction, adding, "I have only partially revealed myself. He will become widely manifest. I tried to accommodate everyone, but He will not have Spiritual

contact with anyone except a True Seeker."

Then Baba Ji said that Sant Mat had not been understood by any of them with the exception of one (His Successor), and only He would be able to follow It with the Daya Mehr (Grace) of a Saint. A spiritually poor soul cannot know anything about It.

A Satsangi then asked how could a Saint come into the physical self of His Successor. Baba Ji replied, "Like sugar in a glass of water. The color of the water does not change, but the taste is definitely improved."

BACHAN NO. 4

On a Sunday morning sometime late in November 1903, about one month before His death, Baba Ji said, while sitting in Satsang, "My work in this world has now been fully completed. The surat (soul) now does not feel inclined to come down and is very keen to remain in higher regions. The day before yesterday it was in Sahansdal Kanwal, yesterday in Trikuti, and today it is in Daswandwar. It wishes to soar further up and has no intention to come down."

Baba Ji further stated, "Before sitting in Bhajan, please recapitulate the five regions and repeat the five Names. Today all the Satsangis should have been present here because I have received the orders from Huzur Din Dayal Swami Ji Maharaj to give full and complete description of all the regions to each and every Satsangi."

Following this, Baba Ji said, "All Satsangis should now listen attentively. It is the Hukm (Order) of Swami Ji Maharaj that every Satsangi must remember the secrets of the regions up to Alakh, Agam and

Anami—Radha Swami Desh—as Initiated by me."

All Satsangis then asked Baba Ji, who would be the Successor in His place, to hold Satsang, to give Nam and to guide them in their Parmarth as well as Bhajan and Simran. Baba Ji replied, "Babu Sawan Singh will do all this." The Satsangis thereupon said that Babu Sawan Singh was still in service and that they would naturally be restless without His guidance and Satsang from day to day. Baba Ji said that Bhai Jowala Singh would deliver Satsang (discourses) in the absence of Babu Sawan Singh. Jowala Singh submitted that he was not even fit to read the scriptures, how could he give a discourse? Baba Ji told him that Swami Ji Himself would be with him. Baba Ji again asked all of them not to be impatient and added that Huzur Swami Ji Maharaj was with each one of them and would continue to guide them with His Grace.

Baba Ji concluded with, "His Hukm (Order) has been duly conveyed to the Sangat and whoever will put faith in Him, will be given refuge in His protection. Whatever work Swami Ji had to take from this Physical body has been done, and now we must abide by His. Mauj (Will)".

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BACHAN NO. 5

The next day—Monday morning—Bibi Rukko told Baba Ji Maharaj that the entire Sangat was feeling perturbed and unhappy over yesterday's talks. Baba Ji then told her that previously there was some possibility, but now the Surat had soared up to the fourth Spiritual Region and is inclined to go beyond. It has no desire to come down.

BACHAN NO. 6

About twenty-four or twenty-five days before His death, while Baba Ji Maharaj was sitting with a few Satsangis and was giving a general talk on Parmarth, one Satsangi suddenly got up and inquired of Baba Ji when He intended to cast off this physical body. Baba Ji said that He would go on the 14th Poh (28th December during the night, but actually during the early hours of the 29th morning), but that Bibi Rukko was not to be told anything about it because she easily gets upset and perturbed. Baba Ji stated, "I have been telling Bibi indirectly for the last four years that I shall soon be leaving. I have to go to the Silpli Dweep (an internal plane). Swami Ji's orders in this respect are final and the 'hansas' (evolved souls) residing there are waiting, as I have orders to take them up."

Baba Ji further said that whoever remains within the orders of the Satguru attains True Salvation, and that the Satsangis should now remain within the orders of Babu Sawan Singh. Baba Ji repeated that He had the final Hukm (Orders) to go to Silpli Dweep.

BACHAN NO. 7

About twelve days before the death of Baba Ji Maharaj, Bibi Rukko reminded Him that He had stated sometime back that there should be six Successors (Masters) to carry out the work after Him. Baba Ji replied that such was His intention some years ago, when He still lived in His own village, Ghoman. He said, "Now it is Swami Ji's Will that there should be only one Master here, after Him, and that He will be Babu Sawan Singh Ji."

On further enquiry, Baba Ji said that Babu Gujja Singh's seva in writing etc. of the pothis (books) had been accepted by Swami Ji Maharaj and that, in the future also, he will remain with Babu Sawan Singh and do seva.

BACHAN NO. 81

Baba Ji had ordered Milkhi Ram of Mithapur to come to the Dera every Sunday. The night that Baba Ji was to leave His mortal coil, Bibi Rukko begged Him to take her along with Him. Baba Ji told her that she had yet to do a good deal of His work and that she should not be sad. He assured her that Swami Ji had been requested that she may always be with Them (Swami Ji Maharaj and Baba Ji Maharaj).

BACHAN NO. 9

On Swami Ji's Birthday, Bhai Hira Singh of Village Jalowal and Bhai Sant Singh of Village Balsarai (both very near the Dera) called at the Dera and asked Bibi Rukko to request Baba Ji Maharaj that both of them should be permitted to remain with Him. This message was duly conveyed by her to Baba Ji, who said, "How can they remain with me? They have yet to do a good deal of our work in this world. They have both considered me as something more than a mere man. They had made this request previously in Ghoman also. I wish to redeem their entire families. They cannot understand the Mauj (Will) of the Saints. However, I shall take Bhai Hira Singh with me very soon, through my own spiritual Power, because he is my associate from previous births. Bhai Hira Singh

had also made the request that his entire family should be parmarthis.

Bhai Hira Singh then said that he had been greatly benefited by Baba Ji Maharaj's Satsangs and it was his humble request that Satsang should be continued as at present, and that Baba Ji Maharaj should always be there to give the discourse. Baba Ji replied, "I shall be with you in my Shabd Sarup, and Satsang will also continue as at present. Swami Ji Maharaj will himself give you refuge in your last moments."

NOTE: Actually, at the time of Bhai Hira Singh's death, he had said that his soul was soaring up and that Baba Ji Maharaj was with him and calling him to come immediately to his Real Home.

BACHAN NO. 10

(This is listed as letter No. 2 under the heading of "Extracts from Letters from Bibi Rukko", on the following pages.)

EXTRACTS FROM
LETTERS FROM BIBI RUKKO
AT THE DERA TO MAHARAJ BABA SAWAN
SINGH JI

25th October, 1903

1. Radha Swami, Radha Swami, Radha Swami Ji from Bibi Rukko to her true brother, Babu Sawan Singh Ji, Radha Swami. The state of affairs here is this:

For the last three or four days Maharaj Ji (Baba Ji) had taken His 'surat' inside. Today, 25th October, He did not go even to Satsang. After I requested repeatedly, He came to Satsang for a short while, when 'vinti' was being chanted. ('Vinti' is an humble prayer, chanted after Satsang is finished: "With joined hands I pray to Thee, Radha Swami, harken to my humble request.")

He was silent for a while. Then, after a short while, He looked inside with His inner sight and repeated the last words of Swami Ji, then said that the 'surat' now continues going up and up, and does not come down. He also said that the 'surat' remained one day at Sahansdal Kanwal, one day at Trikuti and now, passing through Daswandwar, it is going upward and does not think of anything this side. What is His Mauj, we do not know. Then a short while after, He came out and stretched Himself on the bed.

Then all Satsangis humbly asked Him what the Mauj was. Where-upon He answered, "I asked Swami Ji. You also pray to Him." He is not so very

unconscious. When He talks He explains things well and then again He takes the 'surat' up. He is not ill and has no trouble nor does He take any medicine. Once He sent His 'surat' up to such an extent that there was absolutely no consciousness of the body. Then I did a little 'seva' (service, but here implies she massaged Him a little) and prayed to the Lotus Feet of Swami Ji Maharaj, and put some of Mata Ji's (Swami Ji's wife's) Parshadi into His mouth. Then He began to speak again.

Mangal Singh, Manna Singh and Channan Singh always attended Maharaj Ji (Baba Ji). There is no other trouble whatsoever, but whatever words the Maharaj uttered from His Sacred Tongue, that I have written to you. If there is anything else, that also shall be written to you. I hope He is keeping you informed internally.

On one occasion Bibi Deeman went to the room of Maharaj for Darshan. Then He commanded, "Now get hold of Babu Sawan Singh." After that He became silent. I then again entreated, "For us you are the Sarup of Swami Ji."

All this account and whatever Maharaj said has all been faithfully reported to you.

2. On Sunday, the 28th October, 1903, Milkhi Ram of Village Mithapur came to Baba Ji's Satsang. Baba Ji called him near Himself and said:

"It is intended to explain some mysteries which have so far been kept secret. I am saying this according to the order of Swami Ji Maharaj. You please write. The secret currents (Dhara) around Anami Pad are now to be given out according to the orders

of Swami Ji Maharaj. At first they were secret and now I wish to make them known. Let not people say that one who was the beloved or the favored of Swami Ji Maharaj passed away quietly."

Bibi Rukko was also present at that time. She remarked, "There is a lot of 'bani' by Swami Ji, and His followers read His 'bani'. If you now utter any 'bachans' (say anything), then your followers will read your 'bachans'. Nobody will read the 'bani' of Swami Ji Maharaj. If you are keen upon showering Daya (Grace), please request Swami Ji Maharaj to shower inner Daya. There is no need for writing outside."

Then Baba Ji said: "Swami Ji Maharaj, these people do not care for the spoken word. Shower inner Daya upon them." And then He said to Bibi Rukko: "Do not worry, I have presented your request to Swami Ji Maharaj." At that time Milkhr Ram, Moti Ram and Bibi Devi, were present. Bibi Devi inquired, "Whose Darshan shall we have now?" To which Baba Ji replied: "Babu Sawan Singh will work in my place."

Bibi Rukko then asked if the Satsangis who are far away should be informed. Baba Ji said, "No. I have made the request before Swami Ji Maharaj.. He will do the needful."

He also said if there is anything to be asked or explained, then Chacha Ji (Seth Partap Singh), who is now in place of Swami Ji, should be resorted to. Then He said that the secret Shabd Currents in the neighbourhood of Sach Khand will be revealed by Chacha Ji.

After that, for about fifteen days before His passing away such was His condition that whenever any Satsangi went to Baba Ji for Darshan, he would

become completely unconscious and have no sense of the body or surroundings. He (the person going in for Darshan) had to be carried out from Baba Ji's room by two men who would then take him to another room. He would generally come to his senses after a couple of hours, and if anyone asked him at that time what had happened, he would say, "There is nothing except Shabd, Shabd and Shabd, and all is Shabd." This went on continuously for fifteen days. So this I have submitted to your lotus feet. You are 'Samrath' (All-powerful) and 'Antarjami' (All-knowing).

NOTE: Bibi Rukko was a devoted Satsangi of Swami Ji Maharaj and was in charge of the entire administration at the Dera (Beas) during Baba Ji Maharaj's time and even* afterwards. She passed away at the Dera in 1930.

EXTRACTS FROM LETTERS FROM SETH PARTAP SINGH JI

(SWAMI Ji's YOUNGER BROTHER)

Addressed to Bibi Rukko

Radha Soami Bagh,
Agra.

1. The Parshad will be distributed in Satsang. We are all very sad at Baba Jaimal Singh Sahib's giving up the 'chola' (garment, which in this case means the human body). There is no doubt that people derived much spiritual benefit from His Satsang and now it will not be so much. But you should not worry. You should continue regularly with Satsang and Bhajan, trusting in the Grace of Radha Swami Dayal. If the Satsang is continued daily in this way then, by the Grace of Radha Swami Dayal, it will go on improving. And everyone will continue to be protected (in this life) and properly taken care of (at the time of death). What arrangement has been made by Babu Sawan Singh Ji to insure daily Satsang?

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2. should realize that whoever has taken refuge in Radha Swami Din Dayal (Satguru), will certainly be taken care of after death, and Radha Swami Din Dayal will also give him inner Darshan. However, it is necessary that—should surrender himself completely to Satguru and should also do his Bhajan and Simran every day without fail. He should also feel sorry and repent for his faults, and at the same time have full faith in His Grace. If he does this,

there is no doubt that Satguru will lead him to complete Salvation with His Daya and Mehr. This should be fully ingrained in his mind.

Your money order has also been received and the amount will be utilized for Swami Ji's Birthday celebration. But you should really refrain from sending so much now, as it may be difficult for you to carry on the work at the Dera after the death of Baba Ji Maharaj. Consequently, you might feel some financial stringency by continuing to send us money as Baba Ji used to do. Huzur Radha Swami is Himself helping us to meet our day-to-day expenses here. Whatever money you may be able to save after meeting all types of expenses at the Dera may be sent, and you should not feel unhappy if it is not much.

—should be told that he should regularly be engaged in his Bhajan and Simran, and this is a practice which must be done every day, regularly. It will help him in this world as well as beyond.-

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3. Whatever money was received from Babu Sawan Singh for Bhog will be spent only on that.

Whoever takes sharan (refuge) in Radha Swami Dayal and has faith in as well as *love* for His Feet, and is engaged in Bhajan and Simran in accordance with His orders, and does not believe in anything or anybody except Radha Swami Dayal, and has taken refuge in Him with a sincere mind, will surely be taken unto Him one day, and Radha Swami Din Dayal will Himself grant complete Salvation to him. He may have been initiated by any Saint or Satguru, but he should have no doubts about Him and should have full faith in Him (look upon his Satguru as Radha Swami Himself).

EXTRACTS FROM LETTERS **FROM**
SETH PARTAP SINGH JI

(SWAMI Ji's YOUNGER BROTHER)
Radha Soami Bagh, Agra

addressed to Babu Sawan Singh Ji

"The Beloved of the Satguru, purified by Shabd and Nam, dear Sawan Singh".

"Beloved of the Satguru, purified by Shabd, full of pure intellect and bright of appearance, Babu Sawan Singh Ji".

"The Beloved of Huzur Radha Swami Babu Sawan Singh Ji Maharaj".*

1. I have received your letter about the house and have noted its contents. I was very pleased to learn what you had written about your condition.

You are indeed fortunate that Baba Jaimal Singh Ji Maharaj has led you to this simple and easy Path. However, the condition of the human mind is exactly as described by you. It is now desirable that whenever you are free from your official work, you take at least two hours daily out of your worldly activities for Bhajan, so that undesirable thoughts and actions which come as hindrances in Bhajan may start fading out. The practice of Bhajan removes the mind's attention from bad deeds and evil thoughts, and attaches it to Shabd. Thus is peace obtained.

* AH of Seth Partap Singh Ji's letters to Huzur Maharaj Sawan Singh Ji were similarly addressed.

The cause of all these extraneous thoughts in the mind is that, when you do your worldly work or perform your official duty, the mind's attention is also diverted towards them. Then at the time of Bhajan, and with slight concentration, all these thoughts come into full force. But the surat will remain attached to the Shabd as soon as your practice is complete. The hindrances caused by all kinds of thoughts coming to your mind's attention at the time of Bhajan will be removed when you do the Surat Shabd practice for a longer period and derive pleasure out of it. Briefly, if you continue the practice for one or two months, for at least two to four hours every day, you yourself will feel the results.

Further, I have received a money order for rupees two hundred toward the construction of rooms. Necessary materials are being purchased and the rooms are under construction.

* * * *

2. I was very happy to receive and read your letter dated the 5th instant. I have also received your money order for—•—. A total sum of Rs. 850/- has been received from you. The set of rooms and the veranda are complete, except for plaster on the ceilings, and the flooring. A post card giving similar information has also been forwarded to Baba Jaimal Singh Ji Maharaj. I still have a sum of one hundred rupees with me (out of the amount sent by you) and I expect that the rooms, etc. will be completed within this amount. Of course, everything is in the hands of Radha Swami Din Dayal and I shall write to you concerning this matter if necessary.

* * * *

3. I was very pleased to read your letter. I

have recently informed Baba Ji Maharaj that all the rooms are now ready. The stones for the flooring: have also been laid and the stones for the outer veranda have been put up in time. Eight strong padlocks of Aligarh make have been fixed on the windows and doors of these rooms. I am sending the complete statement of account under registered post. There is a slight saving which is held with us on your account. If you think it proper, kindly send this statement of accounts, to Baba Ji also for his perusal.

We shall humbly pray to Huzur Swami Ji Maharaj that you may come here at your early convenience.. I am very eager to see you and talk with you.

P v * .?.

4. Your letter has been received and we are all very sad over Baba Jaimal Singh Maharaj Sahib's, giving up the chola (garment, which in this case means, the human body). He was responsible for the uplift of many a soul, but His Will was such and no one can interfere. You should, therefore, be content and happy in His Will. Radha Swami is Omnipotent and Omniscient. His Will is never without purpose. All those who came under the sharan (protection) of Baba Ji Maharaj will continue to be protected by Him, and one day He will certainly manifest Himself to them.

Tell all of them that, in accordance with His instructions, Simran, Dhyan, Bhajan (repetition of the Holy Names, contemplation on Satguru's Form and listening to the Word or Sound within) and daily practice should be carried out by everyone with love, devotion and faith. He is with everyone of them at all times, and whoever has love and faith in Him will continue to be protected by Him. You should all,

therefore, have faith in His Daya. And when it pleases Radha Swami Dayal, He will arrange for Satsang also to be continued as before.

* * * *

5. Your letter has been received and given the careful attention which it deserved. If you can point out an educated Satsangi there (at the Dera), then the instructions regarding Initiations will be sent to him from here. *Initiations may then be given by him and confirmed under your instructions. So, if you come across such a Satsangi, kindly appoint him for this purpose, for a few days. At the time of Huzuri Bhandarain December, Narayan Singh of Hoshangabad will be sent there.

However, as soon as you come to Beas permanently, on pension, it will not be necessary to make such provisions.

* * * *

6. I have received your affectionate letter and was very glad to read it. The idea of your coming here for Satsang is very good and I pray that Radha Swami Dayal, in His Grace, will fulfill your desire to do so. I believe it is a good idea that you first take leave for three months, and thereafter take more leave on halfpay.

I have noted that the Bhandara of Baba Jaimal Singh Ji Maharaj will be on 21st February. You have invited me to come and join all of you on this occasion. This indicates your love as well as your devotion and I pray that Huzur Radha Swami Dayal in His Grace may continue to bestow this type of love and devotion. I feel that it is very necessary and desirable for me to

*NOTE:—No Satsangi for Initiation was appointed. Huzur Maharaj Baba Sawan Singh used to do this Himself even during the remaining period of His service.

attend the Bhandara and I also want to do so, but I am helpless on account of old age and general debility. I wanted to send my dear son, Suchet Singh. Bibi Rukko has also written to me accordingly. However, Suchet Singh has very recently taken up service with the Raja of Mursan (a place near Agra). Nevertheless, I have written to him that if he can obtain leave he must attend the Bhandara on a fortnight's leave. But I doubt if he will be able to get leave. The time is short; otherwise, I would have arranged for my other son (Sudarshan Singh) to come to you.

I have sent Rs. 50/- for Bhandara to Bibi Rukko by money order. I hope the amount has since been received.

* * * *

7. The condition of the human mind is really as you have described it, but Radha Swami Dayal, the Supreme Being, is Ail-Powerful. Whoever sincerely takes refuge in Him, will certainly receive Supreme Bliss one day. Consequently, it is desirable that the method of Simran, Dhyan and Bhajan, as propagated by Him, should be practised as much as possible, and there should be firm faith in His Daya Mehr.

One should never be disappointed about His Grace. So long as the mind is not pure and the coverings of worldly desires and temptations are not removed, His Grace will not be felt. It wil only be felt in due course, after practice of Bhajan, according to the method given by Him. This is not a work of haste. Therefore, a disciple should carry out his practice steadily, with the Grace and guidance of his Satguru. In this manner he is sure to achieve success one day.

I was glad to learn about all the activities of the Dera from Narayan Singh, who came here three or four days ago. Kindly convey my Radha Swami and the Radha Swami of all the Satsangis here to all Satsangis there.

8. Radha Swami Mat places the position of Sant Satguru very high. Sant Satguru is the name given to such highly evolved beings whose souls have gone up to Sat Lok and Radha Swami Regions, and who have become one with Satpurush and Radha Swami Sarup. Even the highest praise is insufficient to describe them. One cannot begin to describe them.

However, such Satgurus are few and very difficult to find. Even if one comes across such a One, it is not possible to recognize His Greatness. The reason is that there are innumerable gurus (of lower type) in this world, and they are all hankering after wealth and prestige. It is extremely difficult to detect among them the True and Perfect Guru. It is impossible for anyone to succeed in distinguishing a True Guru by means of descriptions given in religious books. Nevertheless, Sant Satgurus or Sadh Gurus do help those who are true seekers. If anyone follows the practice of Surat Shabd Yoga according to the Satguru's instructions, then gradually he will be able to ascertain who is a Real Guru.

Therefore, so long as a seeker is not able to distinguish a Sant Sat Guru, it is necessary that he should treat his Guru as he would treat a sadhu or a person devoted to God. He must, however, put his complete faith in the Feet of Radha Swami Dayal, the Supreme Being, and should always ask for His Daya

Mehr. Radha Swami Dayal will certainly and gradually improve the condition of such a seeker, and will open his inner vision in proportion to his love and devotion. The position of Satguru and Radha Swami Dayal will be understood only in accordance with the degree of one's faith in Radha Swami Dayal and in the Satguru.

I am much better now, but not quite fit. When you come, I shall definitely find at least one hour to meet you.

You should do no work which interferes with your Bhajan, Satsang or Parmarth.

* * * *

9. I have received a letter written by Milkhi Ram and Bibi Rukko, in which they have mentioned that you are practising Bhajan and Simran continuously and do not come out of your room even after four days, until Bibi Rukko compels you to come out. I append a copy of my letter written to them:

"I was very glad to learn from your letter about the love and enthusiasm of Babu Sawan Singh towards the practice of Bhajan and Meditation to such an extent that He does not come out of His room for four days at a stretch. Actually, now that He has come to Beas after retirement, it is but proper for Him to direct His attention to Bhajan. Whatever work has been allotted to you by Him should be performed cheerfully. Any quarrel or dispute among you is not proper because it takes away all pleasure which one derives from Satsang and Bhajan. If you find anyone doing wrong, Babu Sawan Singh should be informed and He **will** Himself take suitable action. But no pressure should be put on Him to get a thing done in a particular manner.

"I was extremely sorry to learn about Bibi Rukko's high-handedness in dealing with a Satsangi. She should be repentant for her excesses. No person is prepared to leave his family and his domestic life for Bhajan and Simran. Babu Sawan Singh has taken great courage to withdraw from all worldly activities for the sake of Parmarth.

"It is my great desire that after Baba Ji and myself, there should be two or three Saints (Nadipurush) who should spread Radha Swami Mat and Nam Bhakti. You should not, therefore, expect any worldly activity from Babu Sawan Singh, but let Him do His Bhajan and Parmarth. He must not be bothered with accounts, etc. because they interfere in Parmarth. You should all treat Him as a Guru and respect Him as your elder, and let Him do the work of Parmarth.

"All worldly activities are like dross, but Parmarth is like precious gems. It is, therefore, a mistake to ask anybody to run after dross and leave the Real Thing."

You should, however, not do the Bhajan and Simran practice continuously for such long periods. It should be carried out only so long as the physical body can tolerate it and Anand (internal Bliss) continues; but when there is a feeling of tiresomeness or fatigue, the practice should then be relaxed and started again after some time.

LETTERS FROM SWAMI JI'S NEPHEW

To SAWAN SINGH JI MAHARAJ

7th April, 1914

1. The Beloved of Satguru, purified by Shabd, pure of face and intellect, Babu Sawan Singh Ji:

Radha Swami to you. I have received your letter full of love and was very glad to read that dear Basant Singh (Baba Sawan Singh Ji's son) remained at the Lotus Feet of the Master till the very end, and that he continued to have full faith and love in Radha Swami Din Dayal, nor did he have any feeling of sorrow or restlessness about worldly matters. This was all the Grace of Huzur Din Dayal.

I was also very glad to learn that you were not unduly shocked and did not dwell on grief on account of his death. We must all pray to the Lotus Feet of Huzur Radha Swami Din Dayal.

SUDARSHAN SINGH SETH*

P.S. to Bibi Rukko

DEAR SISTER RUKKO:

I was very glad to receive your affectionate letter. You have written that at the time of Basant Singh's death, Babu Sawan Singh Ji showed absolutely no signs of sorrow or sadness. He has the personal Grace of Radha Swami Din Dayal and there is no need to worry about Him. We are all happy about His present attitude.

NOTE: Sudarshan Singh Seth was the youngest son of Chacha Ji Partap Singh Seth, who was Swami Ji's younger brother.

RADHA SOAMI AGRA
20th December 1933

2. Hazur Maharaj Ji Sahib.

Please accept my Radha Swami at your Lotus Feet with folded hands.

Your affectionate letter was duly received, for which I am grateful.

I wrote to you in my previous letter about the plot of land. I have re-considered the matter and I feel that my request was not quite correct. Because, a Bungalow will take about 1 \ to 2 years to complete arid, consequently, if I shall have to wait for 2 years, I can also wait for another 2-3 years. You should not bother about it now.

Mata Ji is of the opinion that, if it will not be very inconvenient, we shall also come and settle down in *Dera at your holy feet and shall construct a house and remain under your Sharan (refuge).

Kindly inform Dr. Prem Nath that the retina of my left eye is slightly painful at the lower end and my vision is blurred. He may advise whether the eye can be operated (for cataract) now or after disappearance of visibility. Which season will be the best?

Doctors have different opinions. Some prefer the operation when there is still feeble light, others after its complete disappearance.

How far is his place from Beas and what is the name of its District Headquarters?

Kindly reply at your convenience. There is no urgency.

Please accept Best Radha Swami Greetings from us both and convey same to Rai Sahib Har Narayan and all Satsangi brothers and sisters.

*DERA BABA JAIMAL SINGH Humblest of the Humble,
(SUDARSHAN SINGH).

P.S.

A number of people calling themselves Satsangis of Beas come here and are permitted to stay in Soami Bagh. We are not sure if their statements are always correct. Kindly inform your Satsangis that whosoever wishes to visit Soami Bagh should take a letter of introduction from an authorised person at your end.

I write this because there have been two or three cases previously of impersonation.

RADHA SWAMI SATSANG

SOAMI BAGH

P.O. DAYAL BAGH

13th January, 1935

3.

To:

Sri Huzur, most revered and exalted—verily the fountain of grace, benefactor of the times, of the highest dignity and station, guiding star of the straying humanity, may your protecting hand ever remain over me!

With folded hands we both tender Radhaswami Salutations at your Sacred Feet, which kindly condescend to accept. I have already sent one humble letter to Your Gracious Self and this I trust has reached you.

Due to extreme cold here, I am having severe cough and cold for the last fifteen days and, for this reason, Bahuji (wife) is of the opinion that Huzur Chachaji Maharaj's Bhandara should be postponed to sometime in February next. It is hoped that by then I shall be restored to health. Under these circumstances, the Bhandara cannot be held on the occasion of Basant Panchmi. I shall be greatly honored if,

at your convenience, you can grant us the privilege of a visit. Kindly intimate a day or so in advance, the date and time of train by which your Gracious Self will be arriving so that a car may meet you. In case you decide to come by the end of January or early in February, most probably I shall also have regained my health.

With folded hands, Radhaswami Salutations from both of us to Rai Sahib Har Narayan.

Humblest of your devotees,
(Signed) SUDARSHAN SINGH SETH

RADHASWAMI SATSANG
SOAMI BAGH
P.O. DAYAL BAGH
8th January, 1936

4.

To:

My most revered and exalted Sri Huzur Sardar Sahib, may your protecting hand ever remain over us.

With folded hands, I implore you to accept Radhaswami Salutations offered in all humility at your Sacred Feet. I felt greatly honoured to have received your most gracious letter.

This servant of yours has a longing, more intense than your good self, to have your Darshan. If I were fit enough to bear the strain of the journey, I should have myself come to you. Owing to extreme weakness, however, I regret my inability and helplessness to present myself. Kind hearted and generous as you are, please condescend to visit this place and oblige me. On Basant Panchmi, the 28th January,

is the Bhandara of HIS MOST EXALTED HOLINESS HUZUR CHACHAJI MAHARAJ. If you can kindly grace the occasion with your presence, it will be an act of utmost kindness and benevolence and I shall feel extremely grateful. Kindly intimate a day in advance the date and time of your proposed arrival, as well as the station in Agra where you would detrain, to enable a transport to meet your good self.

A person like myself who is a mere handful of dust and who is utterly worthless is totally undeserving of the high compliments such as "The Great Lord" and the "Perfect Master". These are the unique attributes of revered, exalted and refulgent Huzur Swami Ji Maharaj only.

Kindly accept our respectful obeisance for Rai Har Narayan and your kind self. To the children and respected mother, kindly convey Radhaswami Salutations with bowed forehead and folded hands from both of us.

Your most humble devotee,.
(Signed) SUDARSHAN SINGH SETH

GLOSSARY

AMI OR AMRIT—Water of Immortality; Elixir; Nectar; Ambrosia^
ANAHAD OR ANAHAT, ANHAD OR ANHAT—Unstruck-Limitless.

ANAHAD, ANAHAT, ANHAD OR ANHAT SHABD—Unstruck Sound; Unstruck Music; the Word or the Spiritual Sound which is present in everyone and can be heard under proper conditions.

ANAM, ANAMI OR ANAMI PURUSH—The Nameless; the Absolute; the Highest Deity, Radha Swami, the Ruler of the eighth and the Highest Spiritual Region.

ANAND—Bliss.

AND OR ANDA—The lower portion of Brahmand; the region, between Pind and Brahmand.

ANDI MAN—Astral mind.

ANGSANG—Actually in your body; with you.

ANTAHKARAN OR ANTASHKARAN—Inner organ; mind.

ANTARJAMI—All-knowing; Omniscient.

ANTARMUKH—Introvert; esoterically, one whose energies are directed to the realization of self, which is the first step to God-Realization.

ANTARMUKH ABHYAS—Inner spiritual practice.

ANURAG SAGAR—Lit. Ocean of Love; name of a book by Kabir.

ARDAS—Offering to the Deity.

AROOP OR ARUP—Without form.

ARSH—Sky; heaven; appellation of the first Spiritual^Region,, which is called Sahansdal Kanwal.

ARTI—Lamp-waving ceremony; ceremonial worship; esoterically, the intense pull of the soul towards Shabd.

ASANSKARI—One without sanskar; esoterically, without mental bent or leaning towards spirituality; without past impressions of spiritual practice or longing.

ASHTDAL KAMAL—Eight-petalled lotus.

ASTHOOL—Gross; material.

ASTHOOL KARMAS—The karmas or results of gross (physical). actions.

ATMA—Soul; spirit.

ATMANAND—Spiritual Bliss.

ATMA PAD—Spirit pole or region; esoterically, the third Spiritual Region—Daswandwar—where the soul is rid of all its coverings or fetters and shines in its own effulgence.

ATMA TATTWA—Spiritual essence; soul.

AVATARS—Incarnations.

AVYAKRITA—Unmanifested; one of the three forms of Brahm.

AWAGAWAN—Coming and going; birth and death.

B

BABA JAIMAL SINGH JI MAHARAJ—The name of the Founder of the Radha Swami Colony at Beas (Punjab). He was a devoted and highly advanced disciple of Swami Ji Maharaj and was appointed by Him to carry on the Spiritual Work, with headquarters in the Punjab. He left this world on December 29, 1903. Several months before He departed, He appointed Huzur Maharaj Baba Sawan Singh Ji as His Successor. It was the Latter who named the place Dera Baba Jaimal Singh, in honour of His Satguru. In His Sacred Memory, a Bhandara is held annually on the 29th day of December at the Colony at Beas. He was born in Village Ghoman (Punjab) in July, 1839. For more information on this Great Saint, please refer to the Statistics and to the Introduction.

BABA JI—Same as Baba Jaimal Singh Ji Maharaj.

BABU—A title equivalent to Mister or Esquire.

BACHAN—Word; discourse; saying; instruction; order; command.

BAHUJI—Wife. (The letter in which this word was mentioned was written in U.P., therefore it means 'wife'. In other parts of India the same word means 'son's wife').

BANI—Teachings, particularly of the Saints, whether oral or written; text; esoterically, the Inner Sound or Shabd.

BASANT—Spring time.

BASANT PANCHMI—First day of Spring, which is according to the moon and falls anywhere from the end of January to the beginning of February. The date varies similar to that of Easter, in the West.

BEAS—The name of a small village, situated on the banks of the

Beas River, in the Punjab.

BENTI OR BENATI—Same as Vinti; an humble prayer, sometimes chanted before or after Satsang.

BHADON OR BHADRON—Hindu month of August, which actually begins about the middle of August.

BHAG—Portion; destiny; good fortune.

BHAGAVADGITA—Literally, "The Song of the Lord". It embodies the teachings of Lord Krishna, given in the dialogue between Krishna and Arjuna on the battlefield, and is the most popular book on Hindu Philosophy.

BHAGWAN—Lord; also a term of respect and esteem applied to great Spiritual Personalities.

BHAGWAT—One of the eighteen Puranas.

BHAI—Brother.

BHAJAN—A form of spiritual practice; constant dwelling on the Lord; devotional songs; applying the spirit to the Internal Word or Shabd; also called Surat Shabd Yoga.

BHAJAN GHAR—A hall or room in which the spiritual practice is performed.

BHAKTA OR BHAGAT—Devotee.

BHAKTI OR BHAGTI—Devotion; worship.

BHAKTI MARG—Path of Devotion.

BHANA—Submission to the Will of the Lord; contentment with one's lot.

BHANDARA—Religious feast; large scale feeding of people; esoterically, the internal Spiritual Feast.

BHANWAR GUPHA—Lit. rotating cave; the fourth Spiritual Region.

BHAO OR BHAU—Esoterically, love; affection.

BHARAM—Doubt; suspicion; superstitious belief; illusion and delusion.

BHEKH—Disguise; assumed appearance; any religious order, marked by Special type of dress; also clothing, such as those of a Sadhu or of some holy orders.

BHEKHS—Those who belong to such an order.

BHOG—Enjoyment; pleasure; also the name of a ceremony in memory of the dead.

BIBI—Lady.

BIREH OR BIRHA—The pain of separation; intense longing; pain of one who has been separated from the beloved.

BRAHM—Lord of the second Spiritual Region; the Power that creates and dissolves the phenomenal world.

BRAHMA—The first of the Hindu Triad (Brahma, Vishnu and Shiva), in charge of creation below Sahans Dal Kanwal, the first Spiritual Region.

BRAHMAN OR BRAHMIN—The priestly class; the first and the highest of the four castes into which Hindu Society was divided, the other three being: Kshatriya—the regal and warrior class; Vaisya—trading and agricultural classes; Sudra—menial and unskilled labor.

IBRAHMANAND—Bliss of the region of Brahm.

BRAHMAND OR BRAHMANDA—Literally, the egg of Brahm; the entire universe over which Brahm has jurisdiction.

BRAHMANDI—Pertaining to Brahm; universal.

.BRAHMANDI MANAS—Universal or astral mind, which rules the subtle worlds, such as heaven, hell, etc.

BRAHM GYAN—Knowledge of Brahm.

BRAHM GYANIS—Knowers of Brahm.

BRAT—Fast; vow.

BRIHI—One who is suffering biren, or who has intense longing.

BUDDH, BUDH OR BUDDHI—Intellect; discriminating power.

BUDDHI YOGA—the Yoga of intellect or knowledge.

CHACHAJI OR CHACHA JI—Paternal uncle.

CHAITANYA—Same as Chetan.

CHAITANYA PRANA OR CHETON PRANA—Conscious life force.

•CHAKRA—Literally, wheel. Refers to certain centers in the body, and each one is divided into parts which suggest the petals of the lotus.

CHANDRAYANA—Fast, extending over one lunar period.

CHARAN AMRIT OR CHARNAMRIT—Literally, Nectar of the Holy Feet; esoterically, it is the Divine Elixir received within.

CHARAN SINGH JI MAHARAJ—The present Sant Satguru at Beas.

CHAURASI—Literally means eighty-four; hence, "The Wheel of Eighty-Four"; the name indicates the eight million four hundred thousand species into which the soul may have to incarnate

and which is called eighty-four **lakhs species; whirlpool** or wheel of transmigration.

CHELA—Disciple; seeker.

CHET—The Hindu month of March, which begins about the middle of March. Also means memory, remembrance, thought.

CHET AN—Conscious; awakened; spirit; conscious living as opposed to 'jar' (inert or inanimate); reason; soul; self; intelligence; wisdom. Same as Chaitanya.

CHETAN AKASH—the heavenly region above the eyes; part of the first Region of Spirituality.

CHHIMA—Forgiveness.

CHIDAKASH—The same as Chetan Akash.

CHIT OR CHITTA—The same as Chetan Akash; also the mind stuff or the thing which gives the mind the handle to move; memory, inner attention.

CHITONI—Thinking power.

CHOLA—Garment; esoterically, the human body.

CRORE—Ten million.

D

DAIVI SAMPRADA—The good qualities.

DAKKHINI BABA—Literally, the Sage from the South; the name by which people called the Great Saint, Tulsi Sahib Maharaj after He came to Hathras, which is about twenty miles from Agra. Same as Tulsi Sahib.

DAMA—Restraint of the senses; self-restraint.

DAMAMI—One whose light goes up to Anami Purush.

DANDI—Sedan chair.

DARSHAN—Vision or sight, particularly of some Saint or holy person.

DASWAN DWAR—The tenth aperture; appellation of the third Spiritual Region. The second Region, Trikuti, is said to have an inner citadel or 'garh', having nine open gates. The tenth gate, which leads to the third Region, is closed; hence, the third Region itself is called Daswan Dwar. In fact, both Sunn and Maha Sunn are referred to as Daswan Dwar—Sunn being the Region itself and Maha Sunn being the great vacuum between Daswan Dwar and Bhanwar Gupha.

DAYA—Mercy; Grace.

DAYAL—Merciful.

DAYA MEHR—Mercy and Grace.

DENA—Giving.

DERA—Camp or Colony. In this book the name refers to the Radha Swami Colony, situated on the banks of the River Beas, in the Punjab.

DERA BABA JAIMAL SINGH—P.O. address of Radha Swami Colony Beas.

DESH—Region; country; territory; realm.

DEV LOK—Region of the gods.

DEVAS OR DEVTAS—Literally, "shining ones"; personifications of the forces of Nature; gods.

DHAM—Abode; region; home; place.

DHAN—Wealth.

DHANI—Rich; wealthy; owner; esoterically, **Lord** of various **inner** Spiritual Regions.

DHARA—Currents.

DHARAM RAI—King Judge; Divine Accountant, who administers reward or punishment after death, according to the karmas of the souls. However, the Initiated soul is not under his jurisdiction because the Master Himself takes care of the soul, and He tempers Justice with Mercy.

DHARAMSALAS—Hindu and Sikh temples; free guest houses endowed by religious bodies.

DHARMA—Duty, religious or moral.

DHUN—Sound; manifestation of Shabd; Inner Sound; synonymous with Shabd or Word; a particular tune or melody.

DHUNDHUKAR—Misty chaos.

DHUNYATMAK—Inexpressible, Primal Sound, which cannot be spoken or written, nor can it be heard with the physical ears.

DHUNYATMIK NAM—Another name for Shabd; see Nam.

DHYAN—Contemplation; a form of spiritual practice; attention; esoterically, beholding the form of the Master within.

DIN DAYAL—Din means humble; Dayal means merciful; hence, merciful to the humble.

DRISHT—Sight; view.

DRISHTI—A special gaze or glance bestowed by the Satguru.

DUKH—Affliction; pain; suffering; hardship; sorrow.

DURBAR OR DARBAR—Court; usually means the court of **kings**; hall of audience.

DWAPAR—The third of the four yugas or cycles into which time is divided by the Hindus. See Yuga.

DWEEPS OR DEEPS—Islands; island universes.

FAQAR—The qualities of a Faqir.

FAQIR OR FAQEER—Muslim term for Saint or Master

G

GAGAN—Sky; heaven; firmament; esoterically, the sky of Trikuti.

GAGAN MANDAL—Sphere of the sky of the second region.

GARANTHI—One who reads or chants from the Granth Sahib.

GARH—A citadel; fortress.

GARIB DAS JI OR GHARIB DAS JI—A disciple of Swami Ji, who reached Sach Khand during his lifetime. He was from the Punjab and a brother disciple of Baba Ji. Though a Saint of the Punjab, he preached Sant Mat in Delhi, where he had some followers. Huzur Maharaj Sawan Singh Ji had a high regard for him. Also the name of another Saint who flourished in Rohtak District.

GHAR—House.

GHAT RAMAYANA—Name of a book by Tulsi Sahib of Hathras. It is written in beautiful poetry and is strictly an epic of the soul, as distinguished from the Ramayana by Tulsi Das, who lived in another age. Ghat means inside, and ramayana means description. Ghat Ramayana pertains to the ascent of the soul within.

GHEE OR GHI—Clarified, unsalted butter.

GITA—See Bhagavadgita.

GRANTH—A book, especially a religious scripture; the Sikh scriptures.

GRANTHI—Same as Garanthi.

GRANTH SAHIB—Same as Adi Granth.

GRIHAST—The householder's way of life.

GUNAS—Attributes or qualities. The creation of the world has been made possible by the inter-play of the three gunas. They also exist in the human body and are known as Satogun, Rajogun and Tamogun; that is, harmony, action or activity,

and inertia or darkness respectively. These three gunas are also personified as Brahma, Vishnu and Mahesha or Shiva, also called Mahadev.

GURBANI—Literally, teachings of the Guru; esoterically, Nam, Shabd or Word. Also means what has been written in the Granth Sahib; teachings of the Saints; sometimes a particular book, such as the Granth Sahib, Sar Bachan, etc. is also referred to as Gurbani.

GURBHAKTA—Devotee of a Guru.

GURBHAKTI OR GURU BHAKTI—Devotion to Guru.

GURDWARA—The name used by the Sikhs for their house of worship.

GURMAT OR GURUMAT—Teachings of the Guru. Same as Sant Mat.

GURMUKH—Literally, one whose face is turned towards the Guru; one who has completely surrendered himself to the Guru; one who is guided by the Guru; a highly advanced soul which has cast off the three coverings and has reached Par Brahm. It is also said that only the Saints are the true Gurmukhs.

GURMUKHTA—The quality of being a Gurmukh; devotion and surrender to the Guru; obedience.

GURU—Literally, one who gives light; Spiritual Teacher; Master; Preceptor; Guide.

GURU GRANTH SAHIB—Same as Adi Granth.

GURMUKHI—Punjabi language, so called because *it* was the language of Guru Nanak.

GURU NANAK—The famous Saint of the Punjab; the first of the ten Sikh Gurus.

GURU SAHIB—Whenever that term is used in Satsang, it means the particular Saint or Guru by whom the text of the discourse was written or spoken; whatever Guru is being spoken about or written about is referred to as Guru Sahib, meaning that particular Guru.

GYAN—Knowledge; True Knowledge; Spiritual Knowledge; Spiritual Wisdom; Spiritual Enlightenment.

GYANI—Literally, one who possesses knowledge; esoterically, the term is used for intellectuals.

GYAN MAT—The path of Knowledge; yoga of Knowledge.

H

HANSAS—Literally, 'Swans'; fabulous birds reputed to live on pearls and to be able to separate milk from water; appellation of elevated spirits who reach Sat Lok; Saints are also called Hansas; so are devoted souls or Bhagats who dwell in Das-wandwar or anywhere in Parbrahm; also applied to highly devoted and spiritually advanced persons.

HAR OR HARI—God.

HAR MANDIR—God's Temple; esoterically, the human body as the temple of the Living God.

HAR RAS—Literally, God's Nectar or Elixir; hence, God's Love.

HATHA YOGA—A system of yoga consisting chiefly of physical postures which are intended to keep the body fit and to influence the mental currents. 'Ha' means 'sun', and 'tha' means 'moon', and it is really the yoga of joining the sun and the moon, corresponding to the 'Ida' and 'Pingala' in the body.

HOMEN OR HOMAIN—Separateness, i.e. we separated from the Deity when we left Sach Khand; egotism or egoism; I-ness; ego consciousness.

HOOT—The Region of Mercy; Daya; also called Rahman by Faqirs.

HUKM OR HUKAM—Order; command; esoterically, Shabd, Nam or Word.

HUZUR—Term of respect used in addressing or applied to kings, holy men and high personages.

HUZUR DIN DAYAL—He who is merciful to the humble.

HUZURI POTHİ—Literally, a book by a great personage; in this book the term applies to the "Sar Bachan" by Swami Ji.

HUZUR MAHARAJ JI—The term is usually used in referring to one's own Master; hence, Baba Ji referred to Swami Ji when He used the terms Huzur, Huzur Din Dayal, Huzur Maharaj, etc.

1

IDA OR IRA—See Shah Rag.

INDRIYAS—Senses; sense organs.

ISHT—Ideal; goal; worship.

J

- JAP OR JAP A—Recitation; prayer; mental repetition of the Name of God.
- JAPJI SAHIB—Adi Granth Begins with it; it is that portion of the Granth Sahib by Guru Nanak which contains the essence of the entire Granth.
- JAR OR JAD—Inert; inanimate; lifeless; unconscious; material or matter as opposed to spirit.
- JAT—A caste in modern India, following mostly the agricultural and military professions.
- JATHARAGNI—Fire of the solar plexus.
- JATIS—Celibates.
- JIV, JIVA OR JEEVA—Any living being; the individual or im-liberated soul; sometimes used to denote human beings.
- JIVANMUKTI OR JEEVANMUKTI—Liberation, salvation, deliverance or redemption of the human soul during the present life.
- JIVATMA—Individual soul; spirit embodied in the physical form.
- JOT OR JYOTI—Light; flame; esoterically, the light of the first Spiritual Region, Sahansdal Kanwal.
- JUGTI—Technique.

K

- KABIR SAHIB—A well-known Saint who lived in Benares (Kashi), and preached and practised Surat Shabd Yoga. He condemned the follies and the external Observances of Hindus and Mohammedans alike. He was succeeded by Dharam, Das.
- KAKA—Child
- KAL—Lit. means Time or Death; the time spirit; the name given to the Power that controls all the three worlds, which are perishable. Kal rules and regulates the whole universe—gross, subtle and causal—and will not let anyone cross his threshold to enter the realm of Sat Purush, until that soul has been thoroughly cleansed of all desires, etc.
- KALA—Emanation; a ray or power which emanates.
- KALI YUGA OR KALYUG—The fourth cycle of Time, known as the Dark Age or the Iron Age. It is the age in which we live now. See Yuga.

KALMA—Arabic for **Bani**.

KAM—Lust; desire; sensory tendencies; **any outward** tendencies of the mind.

KARAN—Causal; cause.

KARAN MAN—The Causal Mind, which rules the Causal Region and extends to the top of Brahm.

KARAN MAYA—The causal phenomenal universe, out of which both Ishwar and jiva have sprung, and which is the source of the good qualities.

KARMA—Action and re-action; the law of action and re-action; the fruit or result of past thoughts, words and deeds. There are three types of Karma:

1. Pralabdh, that portion of our karma which is allotted to this life and is responsible for our present existence. It is also called Fate or Destiny.
2. Kriyaman, the result or fruit of new actions performed during the present life.
3. Sinchit, those karmas which still remain to be taken out of our own stored-up lot and are to be worked off or to bear fruit in future incarnations.

KARMA ROG—Illness or affliction of any kind that is due to past karmas, which cannot be remitted but must be undergone.

KARM KAND OR KARAM—Rituals and rites, ceremonies and outward observances of the various religions.

KARMIS—Those who perform Karm Kand.

KARNI—Action; practice; conduct; effort; spiritual effort; abhyas.

KASAK—Rankling pain, like a toothache or the pangs of love and longing.

KASHI OR KANSHI—Benares. The sacred city of the Hindus and a place of Sanskrit learning from very ancient times. Kabir lived and taught here.

KHAIRAGALI—The name of a hill station in Abbotabad.

KOTWAL—Police officer.

KR1TA YUGA—Same as Sat Yuga.

KRIYAMAN—See Karma.

KRODH—Anger.

KSHATRIYAS—The second in rank in the **Hindu society, which** caste consisted of fighters and rulers.

L

LAC—Gum or resin.

LAGMATRA—Dot or dash.

LAKH, LAKSH OR LAC—One hundred thousand.

LAKHS—Plural of lakh.

LANGAR—Free community kitchen. See Radha Soami Satsang Beas.

LENA—Receiving.

LOBH—Greed; avarice.

LOGOS—Same as Shabd.

LOK OR LOKA—Region; world.

M

MAHA—Great; supreme.

MAHA AKASH—Great Heaven; Great Sky; the Sky above Trikuti.

MAHA MAYA—See Shakti.

MAHA NAD—Literally, Great Sound; the Primal Word or Shabd.

MAHARAJ—Literally, Great King; a title of respect.

MAHA PURUSH—Supreme Lord.

MAHA SUNN—Great Vacuum; the region of intense darkness, situated above Sunn or Daswandwar proper and below Bhanwargupha. It is really one of the six great spiritual regions, but is never referred to by the Saints because the disciples are not to dwell upon it, for their own protection. It can be crossed only with the help of the Master. Hence, though there are six great spiritual regions, only five are named as such in Sant Mat literature, and this one is included in the five without mentioning it as a separate region. Therefore, Daswandwar is really Sunn and Maha Sunn, respectively, from below upward.

MAHATMA—Great Soul; also applied to highly spiritual persons.

MAHA YUGA—See Yuga.

MAI JI—Grandmother; an affectionate term for any elderly lady.

MALIK—Lord; Master; Possessor; Owner.

MAN (pronounced 'mun')—Mind.

MANDAL—Circle; orb; sphere.

MANDIR—Temple; a building.

MANMUKH—Literally, facing the mind; that is, he who obeys the

dictates of the mind; a devotee of the mind and of the ways of the world; a materialist.

MARG—Path; way.

MARKAND PURAN—A book which contains a detailed account of the cycle of the four yugas or ages, along with the method of calculating the duration of each age.

MAT—Creed; system; way; religion; teachings.

MATA JI—Mother; applied to any matron of motherly nature.

MAUJ—Wave; Will; especially the Will and Pleasure of the Sat Guru or the Supreme Being.

MAULVI—A Moslem priest; one learned in Islamic religion and theology.

MAYA—Illusion or delusion; deception; unreality; phenomenal universe; all that which is not eternal, is not real or true, is called 'maya'; it appears but is not. The veil of illusion conceals the vision of God from our sight. Also another name of the goddess Shakti.

MEHR, MEHAR OR MIHR—Grace; love; kindness; friendship; mercy.

MOH—Attachment.

MOKSHA—Liberation; Salvation; Redemption; Deliverance.

MUKTA PAD—Stage of Liberation, Salvation or Redemption.

MUKTI—Liberation; Salvation; Redemption; Deliverance.

MUL OR MULA—Literally means root.

MUL CHAKRA—The root ganglion in the human body; the rectal plexus.

MUMUKSHTA—The state of longing for Emancipation.

MUNI—A holy man; a sage; a devotee; literally, one who hears or experiences within.

MURDA—Dead; esoterically, used for mureed. or disciple.

MUREED OR MURID—Disciple.

MURSHID OR MURSHAD—The Moslem name for Sat Guru or Master.

N

NAD—Sound; Shabd; Word; Inner Music.

NADI—Pertaining to Nad.

?| NADIPURUSH—One who is conversant with and an adept in Nad, Shabd or Word.

SPIRITUAL LETTERS

NADI SAT GURU—A guru versed in the practice of Nad or Shabd.
NAL—Tube.

NAM—Name; the same as Shabd, Word or Logos; the Immortal Creator. Nam is of two kinds: Varnatmak (that which can be expressed or uttered) and Dhunatmak (that which can be heard only within as Nad or Shabd, the Word). The Varnatmak Nam acts as a pointer to and leads to the real or Dhunatmak Nam within, which is not really a word but a POWER that emanates from the Supreme Being and takes us to Him.

NAM BHAKTI—Devotion to Nam.

NAM GHAR—A hall in which Nam (Initiation) is given. Same as Satsang Ghar. Initiations were formerly given in the small Satsang Ghar, which was the first one built at the Dera (see Statistics). Then the applicants grew in number and Initiations were given in the larger Satsang Ghar. Now even the largest and the latest Satsang Ghar is too small to accommodate all the accepted applicants at every Initiation, and they are split up into groups of from 400 to 500 at a time. Initiations are then given for three or four consecutive days, until all the accepted applicants for a particular period have been Initiated. This happens at the Dera from four to six times a year, in addition to Initiations granted elsewhere in India and in foreign countries. Many more are rejected or deferred.

NAM RAS—The Elixir of Nam. The soul drinks that heavenly Nectar within and enjoys Supreme Bliss.

NANAK—See Guru Nanak.

NIJ—Literally means "one's own"; real; higher; innermost.

NIJ ASTHAN—One's own or real Region.

NIJ DHAM—One's own or real Home.

NIJ DESH—One's own real Land, Country, Territory, also Region or Home.

NIJ MAN—One's real, innermost, causal or higher mind.

NIJ ROOP OR NIJ RUP—One's own real form.

NIJ SARUP OR NIJ SAROOP—One's own real and essential form.

NIJ SARUP ANAMI—Radha Swami, the Nameless, the Lord of the eighth and Highest Region.

NIJ SARUP SHABD DHUN—The Melody of the Word, the Shabd Dhun which is the Real Form of the Sat Guru.

NIL CHAKRA—Blue center; denotes the veil or curtain of the mind.

NIRAKAR—Literally, without form; formless and absolutely pure.

NIRANJAN—Literally means pure; an appellation of the Lord of the first Spiritual Region.

NIRANJAN JYOTI—Literally, pure light; name of the Lord of the first Spiritual Region.

NIRAT—The soul's power of seeing; the attention inside; the awakening of the consciousness of the Nij Man; the love or attention of the causal mind is also called Nirat.

NIRGUNA OR NIRGUN—Without attributes; appellation of Par Brahm.

NIRVAN—The state of complete absorption in meditation.

NIRVAN PAD—The same as Mukta Pad.

NISH-KAM OR NISH-KARMA—Without karmas; karmaless.

NIVRITTI—Directing the energy inward; returning or going back (in and up); spiritual life; opposite of privritti.

O

OMKAR OR ONKAR—Brahm; esoterically, the Lord of the second Spiritual Region.

PAD—Place; status; region; station; stage.

PADAM PURAN—A book giving a detailed account of the cycles of the four yugas.

PAHAR—A period of three hours.

PANDIT OR PUNDIT—One learned in Hindu Theology and Religion; the Hindu priestly class; Brahman priest; any Brahman.

PAR—Beyond.

PARAMATMA OR PARMATMA—Literally, Supreme Soul; God.

PARAM HANSA—Appellation of the devotee who has reached Sat Lok.

PARAM PAD—Highest stage.

PARAM PURUSH—Supreme Lord.

PARAM SANT—Supreme Saint; a Saint who has reached the highest spiritual stage.

PARAM SANT BABA JAIMAL SINGH JI—Same as Baba Jaimal Singh Ji Maharaj.

PAR BRAHM—Literally, beyond Brahm; appellation of the Lord

of the third Spiritual Region.

PAR BRAHMAND—Spiritual Region beyond Brahmmand.

PAR BRAHM PARAMATMA—The Lord of Par Brahm.

PARMARTH—Spiritual way of life; spiritual work; spiritual gain; spiritual effort; spiritual uplift; spiritual topics.

PARMESHWAR—Supreme Creator; God.

PARSHAD, PARSHADI OR PRASHAD—Anything sanctified or blessed.

PATHI—One who reads or chants from the sacred scriptures.

PATIT UDHARAN—The Redeemer of sinners.

PESHWAS—The family name of Tulsi Sahib Maharaj. See Tulsi Sahib.

PHAGAN—The Hindu month corresponding to February, which starts about the middle of February.

PICE—Indian coin of very little value.

PIE—Smallest Indian coin, lowest in value.

PIND OR PINDA—The physical body; the physical and material universe; region of lower mind and matter.

PINDI—Relating to Pind.

PINDI MAN—Physical (lower or material) mind which governs the physical frame and senses.

PINGALA—See Shah Rag.

POH—Hindu month corresponding to December, beginning about the middle of December.

POTHI—Book; usually indicates some religious book or scriptures; holy book. When the word "pothi" is mentioned in this book, it usually refers to the "Sar Bachan" by Swami Ji. It is also referred to as the "Huzuri Pothi".

PRAKRIT—The name of a dialect originating from Sanskrit, just as Punjabi is a dialect originating from Hindi.

PRAKRITI—Nature; matter as opposed to spirit; Jyoti; Maya; female energy; prototype of the female sex; the Shakti or female energy of any deity; the personified will of the Supreme in creation.

PRAKRITIS—are twenty-five in number and consist of five manifestations of each of the five tattwas:

1. ETHER—Desires, anger, bashfulness, fear, infatuation.
2. AIR—Running, walking, smelling, contracting, expanding.
3. FIRE—Hunger, thirst, sleep, personality, laziness.

4. WATER—Vital fluid, blood, fat, urine, saliva.

5. EARTH—Bones, flesh, skin, veins, hair.

PRALABDH OR PRARABD—See Karma.

PRAN OR PRANA—Vital force; essence; vital air, the control and regulation of which is the basis of the system known as Pranayam.

PRANAYAM—The Hindu yogic practice consisting of breathing in, holding the breath, then breathing out, and ultimately holding the breath at centres *in* the body for a long time.

PRANA YOGA—Same as Pranayam.

PRARTHANA—Humble supplication; prayer.

PREM—Love.

PREMIS—Lovers; loving abhyasis; loving disciples.

PRIVRITTI—Directing the energy outward; getting entangled in worldly matters; worldly life as opposed to Nivritti.

PUNJAB OR PANJAB—A state in North West India.

PUNYA—Religious or spiritual merit; charity.

PURAN OR POORAN—Full or complete; perfect.

PURANAS—Literally, the old ones; the, religio-historical stones and mythologies of old, describing the lives and deeds *of* gods, heroes and great kings.

PURAN DHANI—The Perfect Lord.

PURUSH—Male creative energy, as distinguished from Prakriti; man; mind; also denotes Niranjan as well as the Supreme Being.

PURUSHA AND PRAKRITI REGION—The first Spiritual Region, where Prakriti or Jyoti has merged into Niranjan. Purusha and Prakriti extend up to Brahm, then Brahm alone remains, up to Par Brahm.

R

RADHA—Primal soul.

RADHA SOAMI OR RADHA SWAMI—Appellation of the Supreme Lord God. Swami literally means Lord, and Radha means soul—hence, it means "Lord of the Soul".

RADHA SOAMI SATSANG BEAS OR RADHA SWAMI COLONY, BEAS—The Colony was founded in the year 1891 by Param Sant Baba Jaimal Singh Ji and is named Dera Baba Jaimal Singh in the sacred memory of the illustrious Saint. It is conveniently situated on the west bank of the River Beas,

at a distance of about three miles of paved road from the Beas Railway Station, which is on the main line from Delhi to Amritsar. It is in the Amritsar District and is situated about half way between Amritsar and Jullundur, being about twenty-seven miles from Amritsar and about twenty-five miles from Jullundur.

The purpose of the Colony is to have established headquarters for the dissemination and practice of the Teachings of the Saints of all countries and all times. This is called Radha Swami Faith, Radha Swami Science or the Science of the Soul. It is also known as Sant Mat or the Science and Philosophy of the Soul, the aim of which is God-Realization. The Teachings are as old as creation itself. Sant Mat has appeared in different forms and under different names, in different countries and at different times in accordance with the culture, language, and other circumstances of life of the people and the countries. The basic concept has, however, remained unchanged and shall continue to remain so in the future. (Please see: RADHA SWAMI DAYAL; BABA JAIMAL SINGH JI; SAWAN SINGH JI MAHARAJ; SARDAR BAHADUR JAGAT SINGH JI MAHARAJ, M.Sc. and CHARAN SINGH JI MAHARAJ).

The Colony is in a state of continuous development, with the provision of all the modern amenities of life, for the convenience of the numerous visitors as well as permanent residents. The over-all control is in the hands of a registered society called RADHA SOAMI SATSANG BEAS and consists of a panel of members, with the present Satguru—Maharaj Charan Singh Ji—as its Patron. The management vests in the executive committee which consists of three members, who work under the guidance of the Patron.

The activities of the society are directed primarily toward the propagation of Parmarth. For this purpose there are two daily gatherings where recitations from holy scriptures are chanted and properly explained in the form of a discourse, for the benefit of visitors as well as residents. The followers of this Science and Philosophy are enjoined to devote not less than two and a half hours in spiritual meditation daily, preferably in the early hours of the morning (from 3 A.M. to 6. A.M.) and again to devote at least one hour to this practice every evening,

from 6 P.M. to 7 P.M. at the Colony, when all work is stopped for that purpose, according to the instructions of the Satguru.

The purpose of the Langar or free community kitchen on the premises is to supply food for such workers who wish to partake of it daily and for the many thousands who come from great distances to attend the periodic gatherings for the purpose of Satsang, and who have no facilities for procuring their own food. The Langar is operated in the headquarters only and is not encouraged nor permitted in connection with gatherings outside the Dera, except in the mountains, where it is a case of necessity. Outside of this, large scale feeding of people in connection with Satsang is not deemed advisable as it prevents or would prevent those in charge and those who prepare the food from attending the Discourse, and would defeat the very purpose of these gatherings. (See Sant Mat).

RADHA SWAMI DAYAL—Literally, Merciful Lord of the soul. Appellation of the Great Saint, Shiv Dayal Singh Ji, Founder of Radha Swami Faith, as applied to Him by His disciples. He was born in Agra on August 25, 1818 and departed from this world on June 15, 1878. His family were of the Baikal Seth Kshatriyas, and His father's name was Seth Dilwali Singh. His mother's name was Maha Maya. Swami Ji, as He is affectionately called, began to teach in public in January, 1861, after He had spent seventeen years in meditation in a dark, back room.

RADHA SWAMI DIN DAYAL—Lord of the soul, merciful to the humble.

RAHEEM OR RAHIM—Literally, Merciful, Forgiving; God; Allah; Wahi-Guru; Ram; Radha Swami, etc.

RAHMAN—Same as Rahim.

RAJOGUN—Activity; second of the three gunas.

RAM OR RAMA—God; Shabd; the Power that pervades everywhere; also the name of the son of King Dasaratha of Ayodhya, believed to be an incarnation of Vishnu.

RAMAYANA—The oldest of Sanskrit epic poems, written by the Sage Valmiki. It was originally an epic of the soul. It was originally written in symbolism and was only for devotees or seekers, instructing them how to go inside. The Ramayana by Tulsi Das was written much later, and one can still get the spiritual meaning if one has the key from the Guru.

RAM NAM—Same as Nam.

RAS—Literally, juice; enjoyment; pleasure; bliss; esoterically, it refers to God's Love; the Elixir or Nectar within, the drinking of which produces indescribable Bliss.

RASAYAN—Elixir; Elixir of Life; the science of making the Elixir of Life, also of transmuting baser metals into gold; the science of chemistry and alchemy.

RISHI—A sage; literally, one who sees.

ROG—Illness or affliction of any kind.

ROOH OR RUH—Soul; spirit.

ROOP OR RUP—Form.

SACHCHI BANI—True Teachings; True word; the same as Gurbani.

SACH KHAND, SAT DESH, SAT LOK OR NIJ DHAM—Literally, the True or Imperishable Region; esoterically, the fifth Spiritual Region, presided over by Sat Punish.

SADH OR SADHU—Holy man, following a path of spiritual discipline; a mystic; sometimes the name is applied to an Adept or true Saint; esoterically, a devotee who has reached the third Spiritual Stage and thus has crossed the region of mind and matter.

SADHAN—Spiritual discipline; spiritual practice, mode of worship.

SAD GURU—A Guru or Teacher who has reached the third Spiritual Stage, as distinguished from Satguru, who has access to the fifth Spiritual Region.

SADHSANG—Association with or company of Sadhs.

SADHU SEVA—Rendering service to Sadhus.

SAHAJ OR SEHJ—Easy; natural; real; esoterically, the transition from the state of "becoming" in that of "being". One with the Supreme Lord.

SAHAJ SAMADHI OR SEHJ SAMADHI—The state of identification with the Ultimate Reality, which begins in Par Brahm and becomes complete in Sach Khand.

SAHAJ YOGA OR SEHJ YOGA—The same as Surat Shabd Yoga.

SAHANS DAL KANWAL, SAHAS DAL KAMAL OR SAHASRA DAL KAMAL—Thousand-petalled lotus; appellation of the

first Spiritual Region.

SAHIB—Lord; Honorable Sir; term of respect.

SAKAT—Irrreligious; manmukh; one who seeks power.

SAMA—Balance; equanimity.

SAMADH—A building or monument erected over the ashes of a holy person.

SAMADHI OR SMADHI—A state of concentration in which all consciousness of the outer world is transcended; a state of deep contemplation.

SAMADHANTA—Deep meditation; steadfastness.

SAMPATTI—Wealth; treasure.

SAMRATH OR SAMARATH—All-powerful; Omnipotent; Competent.

SANGAT—Congregation.

SANJAM—Continenence; concentration on any part of the body, according to the yogic method.

SANSAR—The world.

SANSARI—A worldly person; worldly.

SANSKARAS—Impressions—both good and bad; spiritual outlook and spiritual fitness; spiritual bent of mind; tendencies due to impressions from past lives.

SANSKARI—One with a previous background; best fitted spiritually; predestined; a seeker after God.

SANT—Saint; a pious or holy person; esoterically, one who has reached the fifth Spiritual Region.

SANTAP—Affliction; pain.

SANT MAT—The Teachings of the Saints; the Science of God-Realization, practised while living in this world. It is the Science of merging in the Supreme Creator, just as the drop merges in the ocean. This can be accomplished only under the guidance of a True Master in the physical form. We are in the physical form and need someone in the physical form to instruct and guide us to that Power within, which leads to the Supreme Being. Moreover, the presence of the Master is essential to guide and to protect us during the course of our Spiritual Journey. It is a natural Science and is complete in every human being regardless of race, color or creed. But the Key is with the Master, and He gives it to all whom He accepts.

SANTO—Holy people.

SANTOKH OR SANTOSH—Contentment.

SANT PANTHI—One who follows the path of the Saints.

SANT SAT GURU—A Saint who is also a Spiritual Teacher.
 Everyone who has reached the fifth Spiritual Region is a Saint,
 but not all of them accept followers or are designated to teach.
 Hence, every True Master or Sat Guru is a Saint, but not all
 Saints are Sat Gurus.

§AR—Essential; important; real; essence; true.

SARAN—Protection; refuge; unqualified submission; resignation
 to the Will of the Sat Guru; unconditional surrender to the
 Sat Guru. Same as Sharan.

SAR BACHAN—Literally, Essential, True or Important Words.
 The name of a book by Swami Ji.

SAR GUNA—Essential quality or attribute.'

SARGUN—With attributes, as opposed to Nirgun.

SARIR OR SHARIR—Body.

SAR SHABD OR SAR SHABD—Literally, Essential Sound; True
 Word; Real Word.

SARUP OR SAROOP—Real Form; True Form; Essential or
 Important Form.

SAT—True; Actual; Right; Fit; Essence; Existence; Permanent;
 Abiding; Eternal.

SAT CHIT ANAND—Literally, Truth-Consciousness-Bliss.

SAT DESH—The same as Sach Khand.

SAT GURU OR SATGUR—A Master or Spiritual Teacher who
 has access to the fifth Spiritual Region.

SATGURU BHAKTI OR SATGUR BHAKTI—Devotion to the
 Sat Guru.

SATGURU BHAO OR SATGUR BHAO—Love for the Sat Guru.

SATGUR SEVA—Service to the Sat Guru; the real way to render
 Him service, and that which He will always accept, is for the
 disciple to go within and enjoy the Shabd.

SAT LOK—Same as Sach Khand.

SAT NAM—Literally, True Name; the appellation of the Lord
 of the fifth Spiritual Region.

SATO GUNA, SATOGUN OR SATWA GUNA—The quality or
 attribute of rhythm, harmony and Truth.

SAT PAD—Same as Sach Khand.

SAT PURUSH—God; True Lord, who presides over Sat Lok
 and all the universes below it. He is also called Akal Purush.

SATSANG—Literally, True Association; Association with a Saint or Perfect Master is external Sat Sang, and association of the soul with Shabd or Nam within is the Internal Satsang. The highest form of Satsang is to merge with Shabd and to engage in the prescribed meditation. When a congregation is addressed by a Master, that is also Satsang. Even to think about Him and His Teachings is satsang.

SATSANG GHAR—The hall or building in which Satsangs are held.

SATSANGI—One who has been Initiated by a True Master; a disciple or associate of Truth; appellation of disciples of Radha Swami Faith; however, true Satsangis are only those who faithfully perform the Spiritual Practice, follow the instructions of the Master and conduct themselves accordingly in their daily lives and in their dealings with others. ;

SAT SHABD—Literally, True Word; the Divine Sound.

SAT GUNA—Same as Satoguna.

SAT LOK—See "Sach Khand".

SAT YUGA OR SAT YUG—The first of the four cycles of Time, also called Krita Yuga. See Yuga.

SAWAN—The chief rainy month of the Hindus, which corresponds with July and begins about the middle of July.

SAWAN SINGH JI MAHARAJ—The Great Master Who was the favorite and devoted disciple of Baba Jaimal Singh Ji in the Punjab. While Baba Jaimal Singh Ji was the one who first settled in and established what is now known as the Radha Swami Colony at Beas, it was Sawan Singh Ji Maharaj Who actually built and developed it into the flourishing place which it now is. He attracted souls from all walks of life and from all corners of the world. He was born in Mehmansinghwala, District Ludhiana (Punjab) on July 27, 1858, was appointed Successor by Baba Jaimal Singh Ji Maharaj in 1903 and; assiduously served in that capacity until His departure on April 2, 1948.

SEER—The equivalent of about two pints or two pounds in weight.

SEVA OR SEWA—Service.

SEVAK, SEWAK, SEVADAR OR SEWADAR—One who does seva.

SHABD OR SHABDA—Word; Sound; Spiritual Sound; Audible:

Life Stream; Sound Current. As the soul manifests in the body as consciousness, the Word of God manifests Itself as Inner Spiritual Sound. It is therefore synonymous with Sound Current. It is the same as "Word in the Bible; "Kalma", "Isme-i-Azam", "Bang-i-Asmani" or "Kalam-i-Illahi" in the Koran; the "Nad" or "Udgit" in the Vedas; and "Nam", "Ram Nam", "Hari Nam", "Gurbani", "Bani", "Ajapajap", "Akathkatha", "Har Ras", "Har Jas", "Har Simran" and "Dhun" in the Adi Granth. There are five forms of the Shabd within every human being, the secret of which can be imparted by only a True Master.

SHABD OR SHABAD—Also refers to chapters, paragraphs or stanzas of sacred texts, such as the Sar Bachan, the Granth Sahib, etc.

SHABD ABHYAS—Practice of the Sound Current; union of the soul with Shabd.

SHABD DHUN GURU—Same as Shabd Sarup.

SHABD GURU—Same as Shabd Sarup.

SHABD RUP—Literally, Word Form; Heavenly Form.

SHABD SAROOP OR SHABD SARUP—True or Essential Word Form; the Master or the Sat Guru in the form of Shabd, which is His Real Form; synonymous with "Shabd Rup", "Shabd Guru" and "Shabd Dhun Guru".

SHABD YOG—Same as Surat Shabd Yog.

SHAH RAG—Literally, Royal Vein, but this does not refer to a vein in the physical body. It is the central current or canal in the finer body, which is located and traversed by means of spiritual practice according to the instructions of a True Master. It is also called Sushmana or Sushumna, which is the central current in the spinal column. The current on the left is called Ira or Ida, and that on the right is known as Pingala.

SHAKTI—Power; strength; appellation of the deity presiding over the throat center; the highest form of Maya (1. Maya, 2. Maha Maya, 3. Shakti); she is known also as Mahamai (the great mother) of Brahma, Vishnu and Shiva.

SHARAN—Same as Saran.

SHARIR—Same as Sarir.

SHASTRAS—Hindu scriptures; books of philosophy and moral code.

SHEEL—Continence.

- SHLOKA—A couplet; verse; stanza.
- SHUNYA, SUN, SUNN OR SUNNA—Void; emptiness; vacuum; esoterically, the appellation of the third Spiritual Region. See Maha Sunn.
- SIDDHA—One who has obtained perfection by practising yoga.
- SIDDHANT—Ideal; doctrine; also scientific doctrine.
- SIDDHIS—Miraculous powers obtained by means of yoga practice. They are eighteen in number, but the famous ones consist of the eight perfections or super-human faculties. These powers are to be shunned by Satsangis.
- SIKH—Literally, disciple; the same as chela; the followers of Guru Nanak and his nine successors are known as Sikhs. The name also applies to one who has reached the first Spiritual Region within.
- SIKHI—The path of discipleship.
- SILPLI DWEEP—An internal plane.
- SIMRAN—Repetition; remembrance; the repetition of the 5 Holy Names.
- SINCHIT—Literally, hoarded, collected or stored. See Karma.
- SUKH—Pleasure; happiness; comfort.
- SUKSHIM OR SUKSHAM—Subtle; fine; astral.
- SUKSHM KARMAS—Subtle karmas, the roots of which are at the top of Trikuti.
- SUKSHM SAROOP—Subtle form; astral body.
- SUKSHM SHARIR—Same as Sukshm Saroop.
- SUNN OR SUNNA—The same as Shunya.
- SUNN-SAMADHI—Perfect samadhi; the state of the Lord (Purush) when He was absorbed within Himself before creation; the state of Eternal Polarization.
- SURAT—Soul; consciousness; inner attention. As consciousness in the body is due to the presence of the soul, hence the soul is called 'surat'.
- SURAT SHABD YOGA—The practice of the Sound Current; the union of the soul with Shabd; the spiritual exercise by which the current of consciousness is applied to the hearing of the Sound within; joining the mind and the attention to the Sound Current. It is also called Sahaj Yoga.
- SUSHMANA OR SUSHUMNA—Same as Shah Rag.
- SUSHUPTI—Deep sleep; sound sleep without dreams or any interference of thought; also, when all attention has collected

in the eye center and has gone up to the Agya center (the first Spiritual Region), which condition is known as Turiya, and one is as dead to the world but wide awake within.

SWAMI—Literally, Lord; the Supreme Lord; Supreme Creator; esoterically, the Lord of the eighth and Highest Spiritual Region; the name is also applied to the Sound Current, the Original Shabd and the Real Home; it is also a title given to religious teachers.

SWAMI JI—The Great Saint and Founder of what is now known as the Radha Swami Faith, Science and Philosophy. His real name was Seth Shiv Dayal Singh. See Radha Swami Dayal.

SWAMI SAGAR—Literally, Ocean of the Lord; name given to the well, which was started by Baba Ji in 1897 and completed by Him in 1898, at Dera Baba Jaimal Singh, and is still used in the Colony, for drinking water.

SWARATH—Worldly duties; worldly work.

TAMAS, TAMO-GUNA OR TAMOGUN—Darkness; ignorance; inertia; one of the three gunas.

TAN—The body.

TAN-MATRAS—Subtle essence from which the tattwas originated.

TAP OR TAPA—The practice of austerities; penance.

TARIQAT—Practice leading to Spiritual Realization.

TATTWAS—Essences; elements; they are five in number and may be gross or subtle. The entire universe is made up of five tattwas: Prithvi (earth), Jal (water), Vayu (air), Agni (fire), Akash (ether).

TAT VETA—The knower of the Essence; he who knows the Truth; the Real Knower.

TEJAS—Luster; beauty; power; also the state of dream consciousness.

TEK—Blind faith; worship.

TIKA—Literally, a mark made on the forehead; esoterically, when used to describe the condition of the mind, it means that it is fixed or concentrated.

TIL—Literally, seed of the sesamum plant; esoterically, the small aperture through which the soul enters Brahmand from Pind; the center between the eyebrows.

TISRA TIL—Third Eye; the seat or headquarters of the mind and the soul in the human body, situated between the two eyebrows; since the nine doors of the body (eyes, ears, nose, mouth, etc.) lead outward, this is also called the Tenth Door or Tenth Gate, and is the only one which leads within. Also the 8-petalled lotus in Anda.

TITIKSHA—Patience; resignation; forbearance; endurance.

TRETA—The second cycle of Time, following Sat Yuga. See Yuga.

TRIKUTI—Three Prominences; appellation of the second Spiritual Region; also called Musallasi by the Mohammedan Saints, as it means 'three-cornered'; Gagan is the sky of Trikuti.

TRILOKI—Literally, three worlds; the appellation of the group of Pinda, Anda and Brahmanda.

TULSI DAS—A Saint of medieval times, author of the Hindi Ramayana.

TULSI SAHIB—A great Poet-Saint of Hathras, an exponent of Sant Mat and the author of Ghat Ramayana. He was born in the princely family of Peshwas in 1788 and was heir to the throne of the kingdom of Poona and Sitara. He began to show signs of a devotional trend of mind at a very early age, and had no attachments or desires for worldly pleasures and pursuits. A few days before his coronation was to take place, he left his home and fled towards the north in the garb of a sadhu. He settled in Hathras, near Aligarh, in the U.P., where he was known as Dakkhini Baba (the Sage from the South). Swami Ji also came in contact with him; in fact, Swami Ji's mother was a disciple of Tulsi Sahib long before Swami Ji was born. Tulsi Sahib departed from this world in 1848.

TURIYA PAD—Another name for Sahansdal Kanwal. The state of superconsciousness, where the soul makes its first contact with the Real Shabd.

U

UDAS—Sad; dejected; lonely; sorrowful.

UDASIS—A sect of Sikhs who wear the yellow robe and are followers of Baba Shri Chand, son of Guru Nanak. Udasi literally means indifferent; that is indifferent to the world.

UPANISHADS—The Philosophical and mystical part of the Vedas, which describes the inner or esoteric teachings. Upanishads literally means "to sit near or close", and the doctrines were so named because these secrets and mysteries were personally imparted to the disciple by the teacher. These writings come very close to the teachings of the Saints.

UPARTI—Freedom from ceremonial worship; freedom from or indifference to sensual pleasures.

UPASNA—Devotion; worship; meditation; worship in the esoteric sense.

UPDESH—Instructions; advice; Initiation.

UPKAR—Doing good to others; kindness.

VACH—Speech; voice; gross; phenomenal.

VACHAK GYANIS—Those who only "talk" Gyan.

VAH GURU OR WAHI-GURU—The Sikh name for God; **the** Supreme Lord.

VAIRAG OR VAIRAGYA—Detachment from the world and its pleasures; renunciation; asceticism.

VAISAKH—Hindu month of April, which begins about the middle of April.

VARNASHRAM DHARMA—The rules of conduct pertaining to any of the four classes into which Hindu society was divided.

VARNATMAK—Expressible; that which can be spoken or written. There are two forms of Shabd—one is Varnatmak and the other is Dhunatmak, perceivable as Sound within.

VEDANT OR VEDANTA—A system of Hindu philosophy, based particularly on the Upanishads, believing in the unitary existence of God and the identity of the soul with God.

VEDANTIC—Pertaining to Vedanta.

VEDANTIS—Followers of Vedant system of philosophy.

VEDAS—Literally, knowledge; revealed knowledge as embodied in the four holy books of the Hindus, which are called Rig Veda, Sam Veda, Yajur Veda and Atharva Veda.

VEDIC—Pertaining to the Vedas.

VICHARMALA—Name of a popular book on Vedanta.

VIGYAN—Knowledge in the esoteric sense; also scientific knowledge.

- VIKAR OR BIKAR—Evil tendencies; bad, wrong or sinful things.
 Literally, change or modification.
- VINTI, VEENATI OR BENTI—An humble prayer.
- VIRAH OR VIREH—Same as Bireh.
- VIVEK—Discrimination.
- VRITTIS—Waves of the mind.
- VYAS—A Hindu Rishi, founder of the Vedant System of Philosophy; literally, "arranger".

W

- WAHI-GURU—Same as Vah Guru.
- WALI—A holy man of high spiritual attainments; a man of God.
- YAMA—God of death; Lord of the nether regions; angel of death.
- YAMDOOT—Messenger of death.
- YOG OR YOGA—Literally means union; esoterically, spiritual exercises; practice; meditation in the spiritual sense; any system which leads to or aims at the union of the soul with God.
- YOGABHYAS OR YOGA ABHYAS—The practice of yoga; generally applied to the practitioners of Ashtang Yoga; esoterically, the yoga of Bhajan and Simran.
- YOGIS—Those who practise yoga.
- YOGISHWARS OR JOGISHWARS—Those who, by spiritual practices, have reached up to the top of the second Spiritual Region.
- YUG OR YUGA—Age or cycle of Time. Hindus divided time into four yugas or cycles, called Sat or Krita Yuga (the True or Golden Age), Treta Yuga (the Silver Age), Dwapar Yuga (the Copper or Bronze Age), and Kal Yuga (the Dark or the Iron Age). We are now passing through Kal Yuga. One thousand yugas make a Maha Yuga (a Great Age) or incomprehensible length of time. And one Maha Yuga is called 'one day' of Brahm.

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